

AN EXAMINATION OF THE ROLE OF THE CLERGY AS AN ENABLER
OF THE DEVELOPMENT AND GROWTH OF THE MINISTRY OF THE LAITY

A Project
Presented to
the Faculty of the School of Theology
Claremont, California

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Edwin Carl Linberg
June 1975

This professional project, completed by

Edwin Carl Linberg,

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Howard Chubb

Reynolds

May 21, 1975
Date

Joseph C. Haugh, Jr.
Dean

ACKNOWLEDGMENTS

Very little, if anything at all, a person accomplishes in his or her lifetime is the result of individual effort. Though I have put many hours into the completion of this project, without the help and support of others, it could never have been completed.

I acknowledge, first, the congregation of Temple City Christian Church, Temple City, California, my partners in ministry. I am grateful for the time they provided to me for completing this course of study. More than this, I am grateful for their willingness to join me in the experiences which are outlined in this project. Through them we have both discovered more of what it means to be in ministry in response to the Lordship of Christ.

I acknowledge, second, the congregations of Gateway Christian Church, Los Angeles, California, and First Christian Church, Mt. Sterling, Kentucky, who received me as a minister among them and helped me to grow, loving me in spite of my failures and my limitations.

I acknowledge, third, the assistance of Professors Howard Clinebell and Rolf Knierim. Their counsel in the shaping of this project, their encouragement in the writing of it, and their critique of its content was invaluable.

I acknowledge, fourth, the assistance of Dick Denton in checking the manuscript for technical details and in his willingness to patiently answer questions he is undoubtedly asked over and over by every student.

I acknowledge, fifth, the support of my wife and family in

this project. They have encouraged me throughout the process of writing and study, not to overlook the work upon which the project is based. I am especially grateful to my wife, Mariette, for her typing of the final manuscript and her support of me as a pastor.

TABLE OF CONTENTS

CHAPTER	PAGE
1. INTRODUCTION	1
Reflections on the Church Renewal Movement	1
Personal Experiences with Church Renewal in Three Pastorates	6
Personal Reflections on My Ministry.	15
Purpose of Project and Research Design	17
2. HISTORICAL, BIBLICAL, AND THEOLOGICAL BACKGROUNDS OF THE CONCEPT OF MINISTRY IN THE CHRISTIAN CHURCH (DISCIPLES of CHRIST)	19
The Background of the Campbells.	20
The Emergence of the Campbells as Reformers.	23
Development of Barton W. Stone as a Reformer	26
Stone and the Presbyterians.	30
Launching of a Movement.	33
The Reformers Understanding of an Order of Ministry.	41
Emerging Denominational Structure.	50
View and Practice of Ministry, 1867-1909	51
The Professional Ministry Among the Disciples of Christ, 1909-1968.	59
The Professional Ministry and the Ministry of the Laity in a Restructured Church	69
Concluding Thoughts.	76
3. A SURVEY OF MODELS OF MINISTRY OF THE LAITY.	80
First Christian Church, Corvallis, Oregon.	80
First Christian Church, Whittier, California	85
All Peoples Christian Church, Los Angeles, California	91
First Christian Church, Alexandria, Virginia	97
Personal Reflections	103
4. MODELS FOR LAY TRAINING, TEMPLE CITY CHRISTIAN CHURCH.	108
Growth Group Facilitators--Fall 1972	108
Leadership Development Retreat--Spring 1973.	138
Grief Therapy Workshop--Fall 1973.	158
Sermon Development Team--Fall 1974	177

CHAPTER	PAGE
5. AN EVALUATION OF THE LAY TRAINING PROGRAMS OF TEMPLE CITY CHRISTIAN CHURCH	207
Description of Evaluation Process.	207
Growth Group Facilitators.	208
Leadership Development Trainees.	217
Grief Ministry Team.	227
Sermon Development Team.	237
Personal Reflections About Training Programs	241
6. IMPLICATIONS OF THE RESULTS OF EXPERIMENTATION IN TRAINING LAITY FOR MINISTRY.	244
The Enabler Style of Ministry.	245
Implications for Training of Persons Entering the Ministry	256
Implications for Continuing Education for Clergy	263
Responsibility of Laity for Their Ministry	266
BIBLIOGRAPHY	268
APPENDIX	277
A. GROWTH GROUP PROGRAM, TEMPLE CITY CHRISTIAN CHURCH, 1972-73.	278
B. EIGHT STAGES IN THE LIFE CYCLE OF HUMAN BEINGS	283
C. T-P LEADERSHIP QUESTIONNAIRE	285
D. THE JOHARI WINDOW.	288
E. GROUP LIFE INVENTORY	292
F. THE CHARACTERISTICS OF THE GRIEVING PROCESS.	294
G. HELPING A PERSON IN CRISIS	297
H. MATERIAL ON DIALOGICAL COMMUNICATION	299
I. SERMON DEVELOPMENT TEAM FEEDBACK SESSION, NOVEMBER 17, 1974.	301
J. SERMON DEVELOPMENT TEAM FEEDBACK SESSION, DECEMBER 8, 1974	309

ABSTRACT

"AN EXAMINATION OF THE ROLE OF THE CLERGY AS AN ENABLER OF THE DEVELOPMENT AND GROWTH OF THE MINISTRY OF THE LAITY"

This project grew out of the author's personal struggle with Church renewal. Despite the flood of books of recent years which have called for renewal and have described ways of achieving it, there is little evidence of it. The writer decided this was due, in part, to the failure of the clergy to use their skills to equip the laity for ministry.

Building upon the Biblical and theological heritage of the Christian Church (Disciples of Christ), the writer's denomination, which has given laity many opportunities to be responsible for the ministry of the Church, the writer developed four programs to train laity for ministry. These were offered in the program of the Temple City Christian Church, Temple City, California, of which the writer is the pastor. They were:

- 1) A six week training program for facilitators of Growth Groups;
- 2) A weekend retreat for officers and leaders to work on the skills of Organizational Development;
- 3) A six week training program for persons willing to minister to grieving persons; and,
- 4) A four week series involving persons in the development of sermons for Advent.

In addition, four other congregations were studied. In these congregations, the laity have taken responsibility for ministry fol-

lowing their participation in training programs conducted by their pastors. The congregations and pastors studied were the following: First Christian Church, Corvallis, Oregon, Arthur C. Morgan and Ken Jones, Pastors; First Christian Church, Whittier, California, Dennis Savage and William Terbeek, Pastors; All Peoples Christian Church, Los Angeles, California, Denton Roberts, Pastor; and First Christian Church, Alexandria, Virginia, William C. Hobgood, Pastor.

Following training for and involvement in ministry, the laity of Temple City Christian Church who had participated in the four programs came together, as individual groups, to evaluate their experience in ministry. From these evaluations, the writer came to these conclusions about the style of ministry most effective in equipping laity for ministry.

- 1) A pastor needs to be an enabler. An enabler is knowledgeable and articulate about ministry, is equipped with the skills necessary to involve persons in experiential learning, and uses those skills in all settings of his or her work. An enabler also sees the role of the minister to be a bridge by which people move from intellectual assent to being responsible for ministry to actually taking responsibility for ministry.
- 2) To insure the future development of this style of ministry, seminaries need to balance their focus between the academic disciplines and the practical skills of ministry, work more closely with local congregations to develop models to integrate academic work and practical experience, and to create and maintain in the seminary a Christian community.
- 3) To help clergy exercise this style of ministry, continuing education is important. This is encouraged through the increasing professionalization of the clergy, by developing strong peer professional support, through in-service doctoral programs, and strong congregational support which provides educational leaves and sabbaticals for pastors.
- 4) Finally, the laity have to assert themselves in ministry. They must claim their right to be in ministry and urge the clergy to train them for doing the ministry of the Church of Jesus Christ.

CHAPTER 1

INTRODUCTION

REFLECTIONS ON THE CHURCH RENEWAL MOVEMENT

Since early in the 1960's, we have seen an avalanche of books dealing with the theme of Church renewal. Provocative titles, like The Comfortable Pew, The Noise of Our Solemn Assemblies, God's Frozen People, My People Is the Enemy, and The God-Evaders, have marked books which have criticized, even castigated, the Church for its lack of relevance and vitality in a deeply troubled world.¹ Behind other titles, such as New Life in the Church, The Secular Congregation, The Sleeping Giant, The Rebirth of the Laity, The Company of the Committed, and New Life in the Parish, we encountered exciting, creative examples of ways in which individual congregations and pastors have gone about the business of Church renewal with dramatic results.² At least, the results were dramatic enough that books were written and published to

¹Pierre Berton, The Comfortable Pew (Philadelphia: Lippincott, 1965); Peter Berger, The Noise of our Solemn Assemblies (Garden City: Doubleday, 1961); Mark Gibbs and T. Ralph Morton, God's Frozen People (Philadelphia: Westminster Press, 1964); William Stringfellow, My People Is the Enemy (New York: Holt, Rinehart and Winston, 1964); and Clyde Reid, The God-Evaders (New York: Harper & Row, 1966).

²Robert Raines, New Life in the Church (New York: Harper & Row, 1961); Robert Raines, The Secular Congregation (New York: Harper & Row, 1968); Robert K. Hudnut, The Sleeping Giant (New York: Harper & Row, 1971); Howard Grimes, The Rebirth of the Laity (New York: Abingdon Press, 1962); Elton Trueblood, The Company of the Committed; (New York: Harper & Row, 1961); and Kenneth C. Senft, New Life in the Parish (Minneapolis: Augsburg, 1970).

share the good news of their accomplishments and to inspire others to follow their example. Yet, my personal, unscientific survey of the scene says many churches are in trouble, deep trouble. This is so despite all of this wisdom which has come rolling off the presses.

The question which confronts me is simple, yet searching, in its impact. It is simply this: "Why?" Why, in this time of unparalleled research into the matter of Church renewal are there so few indications that renewal has taken place? It has not been because people have not attempted to follow through on the various steps outlined in these, and other, writings, which promise renewal of the Church. Pastor after pastor has given great energy to this thrust. Congregation after congregation, at least a core of committed leaders within them, has diligently sought the ways which, they are told, will lead to renewal. Yet, the results are meagre, at best. Our status was well characterized by Dan Rhoades, Associate Professor of Christian Ethics at the School of Theology, Claremont, California, in a sermon he delivered at the Temple City Christian Church, Temple City, California in February of 1971. Using the title, "The Church in the Way," Dr. Rhoades posed these questions to our congregation: "Is the Church in the way, that is, is it a roadblock?" Or, "Is the Church in the Way, that is, following the Way of Christ?" Too often, the Church has been a roadblock instead of the demonstrator and facilitator of discipleship. Why? For me, the reason is that the Church

³Sermon text was John 14:7.

has not been able to fulfill its mission because its constituency does not understand itself, on the whole, to be called to active ministry in the name of its Lord Jesus Christ.

I say this because, in my opinion, the thrust for the renewal of the life and ministry of the church has been predicated upon a basic assumption about the nature and mission of the Church. Many persons have articulated this assumption. Two examples, which are typical are these statements by Wallace Fisher and Hendrik Kraemer. Fisher, writing from the perspective of a parish pastor, observes,

The exercise of Christ's ministry is corporate. . .the pristine Christian community did not establish an order for its pastoral leaders or define set forms. It viewed ministry as a function to be exercised by every member in the fellowship of believers according to his consecration and competence. . .It is a perversion of the concept of the priesthood of believers to allow Christ's ministry to rest solely on the ordained minister(s) and a few parish leaders.⁴

Hans-Ruedi Weber, writing in the volume, The Layman in Christian History, a project of Department on the Laity of the World Council of Churches, quotes the insights of Hendrik Kraemer regarding the significance of the laity being actively involved in ministry. He says,

Never in church history, since its initial period, has the role and responsibility of the laity in Church and world been a matter of so basic, systematic, comprehensive and intensive discussion in the total oikoumene as today. This discussion "is a totally new phenomenon", it "implies a new examination and general reshaping of all ecclesiologies which we have had for centuries" and it "is the most important aspect of the longing for the renewal of the Church which arises in the Churches all over the world."⁵

⁴Wallace E. Fisher, Preface to Parish Renewal (New York: Abingdon Press, 1968), pp. 88-89.

⁵Stephen Charles Neill and Hans-Ruedi Weber (eds.) The Layman in Christian History (Philadelphia: Westminster Press, 1963), p. 377.

The church is people. Specifically, the Church is the people of God who are called, in the words of I Peter, to ". . .declare the wonderful deeds of Him who called you out of darkness into His marvelous light."⁶ However, instead of the ministry of the Church being seen and exercised as the function of the whole people of God, it is seen as being the total responsibility of the clergy assisted by a fully dedicated and highly motivated core group of lay persons. Most frequently, the rationale for this behavior is that the ordained clergy are professionals, trained and designated to be responsible for the ministry of the Church. The laity are not trained.

Clearly, we have a dilemma on our hands. On the one hand it is affirmed that Church renewal is dependent upon the existence and development of a valid ministry of the laity--the whole people of God doing the work of ministry. Yet, on the other hand, the clergy, more often than not, are perceived as being the ones who are responsible, almost exclusively, for ministry. This view is held by both clergy and laity, though both will deny it. The clergy often complain about this situation. They feel they are not responsible for it. They tend to see themselves as the victims of either the irresponsibility or the indifference of the laity. This assessment of the situation, leads me to this conclusion. In congregation after congregation, the thrust toward the renewal of the Church has often been blunted, not

⁶I Peter 2:9b.

by the failure of the laity to be both excited about and involved in renewal efforts, but by the clergy's inability and/or unwillingness to enable the laity to assume responsibility for the ministry of Christ in the world.

How will we deal with these two problems? The inability of the clergy to be enablers of ministry can be overcome by refocusing the direction of ministry and by providing opportunities for reflection upon ministry through experiences of retraining for clergy. The unwillingness of the clergy to open up the possibilities for meaningful ministry by the laity is the more difficult problem, I feel. This is so because in many cases, the clergy are not aware of their behavior which serves to block laity from involvement in and responsibility for ministry which extends beyond the mechanics of institutional maintenance in its multiple forms. Growth opportunities, preferably in company with the laity, in which honest feedback about the personal style of a clergyman can be given and received, are needed to get at this matter of unwillingness, which is subtle and hardly recognizable by the clergy.

I do not have proof for this assumption. However, it is a strong conviction which has been growing in me during the past few years. I can best get at the development of this conviction by tracing my personal professional life. In so doing, I will attempt to demonstrate the reasons why I believe as I do that the major roadblock to Church renewal has been, and continues to be, the clergy, not the laity.

PERSONAL EXPERIENCE WITH CHURCH RENEWAL IN THREE PASTORATES

My professional ministry began in a fashion similar to all clergy of my acquaintance. I was employed by a congregation while I was a student at Lexington Theological Seminary in Lexington, Kentucky.⁷ The congregation of which I speak is the First Christian Church (Disciples of Christ) of Mt. Sterling, Kentucky. My job titles were, first, Minister of Youth and Music, and, later, Associate Minister, though I retained full responsibility for the functions described by the first title. I held this position for just in excess of five years, from September, 1957 until January, 1963. In this ministry I learned a great deal. However, the overwhelming impression I received from the two different pastors with whom I worked was that the clergyman's task was to minister to people and for people. This, of course, was not specifically articulated. But, it was obvious. My picture of ministry was that it took the form of urging, coaxing, exhorting, and even chastising the congregation to do the work of the Church. When this didn't work, it was the responsibility of the clergy to do the work for them, leaving undone those things which were impossible to do because of time limitations, lack of interest, or limited personal skills. I observed little theological reflection being carried on in a way which really involved the laity. I saw even less effort invested in leadership training. I was well exposed

⁷Lexington Theological Seminary, Lexington, Kentucky, was known as The College of the Bible during the time I was enrolled as a student. The name was changed in 1965.

to, and schooled in, the arts of telling, directing, developing program, and working hard to get the tasks of ministry accomplished. But, I felt like the ministry was mostly a "one-man show," literally an "uphill battle" all the way. As I reflect back upon this, I am amazed to realize that I did not despair of this situation. A number of things accounted for this as I recall what was going on in my life at the time. Among them was my basic stick-to-itiveness, which might better be described as a very strong work ethic, a strong ego-identity as a minister of the future, a feeling that I was still in preparation for ministry, so I felt things would be different when I was in charge, and, finally, the positive, supportive "strokes" of the congregation which I was serving.

During this time, I began to develop and to articulate an understanding of the Church and of ministry which ran counter to the ways of working in which I was engaged. This understanding said ministry was the work of the laity, the whole people of God. However, my intellectual understanding did not square with my style of ministry. Beyond the ability to tell my views and understanding, I had little skill to enable this view of the Church and ministry to come alive. Further, I was not fully conscious of it taking any skills other than those of preaching and teaching, "telling it" skills. I naively assumed that when I articulated the need for the laity to be in ministry, people would take responsibility for it. The few opportunities I had to articulate my understanding produced very positive responses from the laity. With this simplistic approach to ministry of the laity, I went to my first full-time pastorate.

My first pastoral assignment following seminary was with the Gateway Christian Church in West Los Angeles, California. I served as pastor of this congregation from January, 1963 until September, 1968. Though I sought to introduce my ideas about ministry of the laity and to avoid the mistakes I felt were made by my two colleagues in the Kentucky congregation, I still followed the patterns with which I began to minister while I was a student. I talked about ministry of the laity. I even got a significant number of the leaders of the congregation to enter into a denominationally developed and conducted program of study of the ministry of the laity.⁸ Little or nothing changed. I was still ministering to, and for, people. As I look back, I'm certain that the thing which kept me from despair was the apparent success of my first few years as pastor at Gateway Christian Church. What had been a floundering, dull, and declining congregation for several years, was now looking and feeling alive again. Worship attendance built up near the capacity of the building. Several new families came into the congregation and began to get involved in program responsibilities. Some fringe families became active once more. New persons assumed some of the leadership roles. But, when it was examined carefully, I discovered that I was running around desperately trying to be chairman of every committee and doing my best to make sure that every program was a success. I'm sure this

⁸During 1964, the Christian Church of Southern California-Southern Nevada sponsored a series of lay study groups in which Francis O. Ayres', The Ministry of the Laity (Philadelphia: Westminster, 1962) was studied by the participants.

situation reflected my own need to be in charge of things. But, it also reflected my inability to enable the laity of the congregation I was serving to take responsibility for ministry.

For several years this went well. But, in the first part of my fifth year as pastor of this congregation, it became increasingly clear to me that no great change had occurred in this congregation's ability to be responsible for its ministry. They were not opposing the directions I was suggesting we should move as a congregation, whether it had to do with social action or evangelism. They just could not do the ministry, although at the time I was convinced that they were choosing not to do it, and were resisting by dragging their feet. I was very frustrated by what I felt was dishonesty on the part of the members and leaders of the congregation. However, I never dealt with that feeling in a way which could have been constructive for both them and me. I simply lived with the reality which I had discovered, namely, that affirmative votes, whether delivered by the Administrative Board or by the congregation in a mass meeting, meant neither ownership of nor commitment to ministry as God's people. I was getting my way on the basis of stronger arguments, prestige of position, and appreciation of me as a person who had demonstrated his concern for them as a pastor. But, ministry of the laity and its more elusive goal, Church renewal, was no closer than when we began working together in 1963.

If this appears to be excessive or too hard by way of self-criticism, my validation for these conclusions is that almost as soon

as I left the congregation as pastor, some of the innovations representing what I perceived to be factors in the ministry of the laity were discontinued by the people. Liturgical forms and congregational participation in worship, which I had initiated, were dropped. Efforts at community service, which I had pushed, went begging. Small group life, which I had feebly fostered, died out for a lack of trained leadership to continue the beginnings of this program. Instead of enabling people to be in ministry, fulfilling their calling, I had ministered to them and for them. My ministry had not equipped them for ministry.

These feelings played a strong part in my decision to become pastor of the Temple City Christian Church, Temple City, California. I came to this pastorate in September, 1968. I presently hold this position. There was, however, a much stronger factor in my motivation to change pastorates. This congregation had a reputation as one which had begun to develop a valid expression of the ministry of the laity. Further, the stated desire of the Pulpit Committee, which negotiated the call with me, was the further development of the ministry of the whole congregation. There was, and is, within this congregation a strong inner core of persons who understand themselves to be in ministry as God's people. There was, and is, also, a much larger group which neither has this understanding, nor, at times it seems, has the desire to be in ministry. Instead, they prefer to be ministered to. And, like most persons with this point of view, they know what they like and what they don't like in a pastor's style

of ministry. I'm sure this is not unique to this congregation.

As I began my ministry at Temple City Christian Church, I determined to find out what was going on. Then, having learned this, my strategy was to begin to get with the people in doing ministry. Practically speaking, though, this was not done. I fell into the mold of telling, doing, and directing. I was not enabling the ministry of the laity. I did so because I soon learned that there was not the depth supply of leadership I had assumed was present. I also assumed that because the congregation had been through an intensive program of small group life, they had done their work in community building and I did not need to give this much attention.⁹ So, I charged ahead, blindly attempting to move into a number of areas of concern, but especially those which focused in social action. In late 1969 and early 1970, I worked with some of the lay leaders who were researching ways in which the congregation might respond to "the urban crisis."¹⁰ It was this group's recommendation that Temple City Christian Church enter into Project Understanding.¹¹

⁹Dr. Dennis Savage, Pastor of Temple City Christian Church from 1960 until 1968 developed a program of small groups known as Adventure Series. It was this program which had been extensively used by the congregation.

¹⁰The urban crisis generally focused on the issues of racism, of poverty, of unemployment as they confronted society in the 1960's.

¹¹Project Understanding was funded by the Irwin-Sweeney-Miller Foundation. It was directed by Dr. Joseph Hough and by Dr. Dan Rhoades of the School of Theology at Claremont, California. Its purpose was to deal with white racism.

This proposal was acted upon by the congregation, with some 60% of those voting on the proposal being in favor of it. At the time, most of the opposition which was voiced, challenged the program on the basis of its vagueness. This is not surprising. Project Understanding was devoted to exploring ways of responding to white racism in suburbia and the suburban church. No specific program was outlined to deal with this issue. It was to be developed by the leaders and the laity in the program.

Project Understanding was launched in the Fall of 1970. Two seminarians, John Forney, of the School of Theology at Claremont, California, and Vic Smith, of the American Baptist Seminary of the West, Covina, California, served as the Staff Associates in Project Understanding. Within two months of the beginning of the program, it was obvious we were involved in serious controversy. To put it simply, we were faced with a conflict between "a confusion of ends and a proliferation of means" as to fulfilling the mission of the Church in the world.¹² Everyone had a different view of the purpose of the Church. A multiplicity of ways were being suggested about how the purpose of the Church might be realized. To deal with the conflict, we developed a program of goal setting. We attempted to do two things. One was to manage the conflict by getting and keeping it out in the open where it could not be avoided. The other was to

¹²Phrase popularized by Dr. M. John Rand, former Superintendent of Temple City Unified School District, and a member of the congregation.

establish goals for our congregation for the period 1971-1975. We did this by bringing people together to discuss differences and to deal with the pluralism which was, and is, present in our congregation. This worked well. The conflict subsided as the dialogue began and increased. By May of 1971, having worked in small groups which involved better than half of the congregation, we had developed a congregational statement of purpose, plus goals for 1971-1975 and specific objectives for 1971-1972. The goals and objectives reflected a pluralistic understanding of the nature of the congregation's ministry in service and witness to the world, and in the strengthening of its life as a community of faith.¹³

However, the apparent resolution of the conflict we had experienced was short-lived. Expressing concern about changes which had been made in worship, a group of persons wrote letters of protest to the Administrative Board in the summer of 1971. Their letters reopened the conflict. This brought radical changes in the life

¹³The following is the Statement of Purpose developed by the congregation. It was adopted as part of the By-Laws in August, 1971.

"The Church is the community of those who have found new life through Christ and who have accepted the disciplines necessary to maintain and cultivate that life for themselves and others. As such, the purpose of the Temple City Christian Church shall be:

In the area of Congregational Care: responsibility to God and to one another to provide and maintain an atmosphere of support and care, enabling all to grow and develop new and deeper responses to God's will in every aspect of life.

In the area of Outreach: responsibility for being a vocal and visible witness of God's love to individuals and organizations in the community, nation, and world, in order that all might have life more abundant."

style of the congregation. This had a profound effect upon my reflections concerning the role of the clergy in ministry and my self-understanding, both as a person and as a clergyman.

The complaints of the letter writers caused a group within the congregation to begin seeking a new style of community life as a covenanted group within the congregation as a whole. The group took the following actions:

- 1) Established, with both Staff and Administrative Board support, a separate, alternative style of worship, held on Sunday evening. This relieved the pressures people were feeling regarding worship.

- 2) Pulled out of traditional positions of leadership to work together to seek new ways of doing ministry, both in nurturing themselves and in reaching out to the world.

- 3) Decided to do Christian Education on their own as total community of children, youth, and adults.

- 4) Sought to build more authentic, loving, nurturing community which saw itself as being the people of God.

The upshot of this action on the part of this group was that, in essence, two congregations lived under the same roof. The relationship was often strained. This was particularly experienced by the majority of the congregation, some of whom perceived this group to have "left the church without really leaving." The congregation's ministry was hurt by the lack of participation by some of the key leaders in this covenanted group in activities outside of the life of the group. Despite these problems, this proved to be a basically positive step in affirming and living out the pluralism which exists within the congregation. It produced its measure of frustrations, too. However, reflecting upon this, most members of the congregation now see this as an experience which strengthened the congregation more than it weakened it.

PERSONAL REFLECTIONS ON MY MINISTRY

This experience of ministering to two divergent groups proved to be the major impetus for my personal struggle with my role as pastor, particularly as regards enabling the development and growth of valid ministry of the laity. For me, it has been a fascinating and an exciting struggle. As I reflect upon what has been happening to me through this time, I have given myself to discovering and defining the most effective ways of doing ministry so that the power and excitement of the ministry of the laity can be released both within and without the life of this congregation. To achieve this, I have concluded I must be and become an enabler in my ministry.

As I see it, an enabler is one who helps people to discover, to develop skill in, and to begin to take responsibility for their ministry as God's people. I believe it is the enabler, not the teller, the doer, the coercer, or the admonisher, who will ultimately be instrumental in helping God's people to overcome the gap between the visions of a renewed Church and the actuality of a renewed Church.

I believe the enabler style will be more effective than any other because it works in harmony with some of the basic principles of the ministry of the laity. That is to say, the enabler style meets best the criteria which need to exist for the ministry of the laity to happen. As I see it, the criteria for the ministry of the laity are as follows:

- 1) Ministry of laity requires that people have ownership of their ministry. Ownership involves many things. Essentially it has to do

with each individual having the pervading feeling and conviction the ministry is his or her responsibility. Whatever the congregation is doing or is planning to do, the individual must have a stake in it directly, or at least feel some of the action belongs to himself or herself. A clergyman who is only involved in a ministry directed to people or done for people blocks ownership. Often the laity will allow the clergy to do ministry this way. However, they will resent the clergy for doing this.

2) Ministry of laity requires the presence of a visible and experienced community which both supports and challenges all who are involved in ministry. The broader the base of participation in authentic ministry, the more need there will be for community and the more difficult it will be to achieve. The possibilities for conflict, for creativity, for diversity, and for frustration multiply geometrically as the number of participants in ministry increases. A supporting, caring community which can tolerate confrontation and conflict by using it as a means for growth is essential.

3) Ministry of laity requires trust. The trust has to be mutual. It is likely the clergy are the ones who will have to do the most growing in this area. Speaking personally, I know I have often distrusted laity to carry out the functions of ministry as effectively as I could do them. Sometimes I've even been convinced they would fail. This attitude is borne out of my realization that I have been trained to do these things. Training plus motivation, which I have, is no match for motivation alone. This attitude will have to change. Without trust, clergy and laity cannot minister together as God's people.

4) Ministry of laity requires training. This is the crucial area of change which must come in the clergy's role. The clergy functioning in the role of enabler will focus his or her efforts, skills, and insights upon equipping the laity for ministry. From doing to and for, the clergy will have to emphasize doing with. From telling to, the clergy will emphasize sharing with and listening to. Leadership training in all the areas of ministry--pastoral care, program development, teacher training, small growth group facilitation, liturgical responsibilities, and social change ventures--is essential.

5) Ministry of laity requires payment. Need satisfaction, whatever those needs may be, is vital to ministry of the laity. This is what is meant by payment. Lyle Schaller describes payment as "The compensation for volunteer service. . ." It takes many forms including "the feeling of satisfaction. . . a sense of personal fulfillment, satisfaction with a job well done, repayment for service received from others, reinforcement of a sense of personal worth or value, a response to the obligations incurred by membership in an organization, a channel for expressing neighbor-centered love, prestige, status, public recognition, anticipation of reward in heaven, fellowship, and the opportunity for personal growth, development, and learning." All these represent payment. No one can function effect-

ively without receiving payment.¹⁴

Having given these things as the rationale for my belief that the enabler style is the one which the clergy need to employ in order to facilitate the development and growth of the ministry of the laity, I come to the proposal for this project.

PURPOSE OF PROJECT AND RESEARCH DESIGN

It will be the purpose of this project to investigate the role of the clergy in enabling the development and growth of the ministry of the laity. The methodology for doing this task will be as follows:

1) Background research into the understanding and development of the ministry of the Church as expressed in the history of The Christian Church (Disciples of Christ.) This research will focus upon both Biblical resources and the theological understanding of the denomination as regards the ministry of the Church.

2) Since the Christian Church (Disciples of Christ) has historically placed a great emphasis upon the role and value of the lay ministry, four congregations will be examined as to how the ministry of the laity is being developed and practiced by them. This will be done by interviewing their pastors.

3) Personal experiments and ventures in enabling lay ministry to develop, grow, and happen within the congregation of Temple City Christian Church will be studied. Specifically, four areas of lay training and involvement in ministry will be examined. They are the following: (1) Growth Group Facilitators, (2) Organizational Development for Local Church Leaders, (3) Grief Ministry Team, and (4) a Sermon Development Team.

4) In light of this research and experimentation, I will define as precisely as possible, a style of professional ministry which will enable, rather than block, the development and growth of the ministry of the laity in a congregation, especially a congregation of The Christian Church (Disciples of Christ) since such a congregation will

¹⁴Lyle E. Schaller, The Pastor and the People (Nashville: Abingdon Press, 1973), p. 81.

hold similar views regarding the nature of ministry due to a common heritage.

5) Finally, I will identify steps which I believe an individual pastor and a congregation need to take to develop an effective ministry of laity. In addition, suggestions will be offered regarding retraining and continuing education experiences of those now serving as clergy. Implications for the training of future clergy will be lifted up as they have relevance for both denominations and seminaries concerned with the recruitment and development of professional leadership for the Church.

In summary, the thesis of this project is the following: "If the laity, the whole people of God, are going to accept responsibility for ministry, in light of the Biblical heritage which proclaims ministry to be the responsibility of the whole people of God, the clergy must become enablers, equipping the laity for ministry."

And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ. . .¹⁵

¹⁵Ephesians 4:11-12.

CHAPTER 2

HISTORICAL, BIBLICAL, AND THEOLOGICAL BACKGROUNDS
OF THE CONCEPT OF MINISTRY
IN THE CHRISTIAN CHURCH (DISCIPLES OF CHRIST)

The Christian Church (Disciples of Christ) emerged out of the zeal of two groups of reformers who came together on the American frontier early in the nineteenth century. A number of unique features mark this denomination. Among them are the observance of the Lord's Supper each week, practice of baptism by immersion, and designation of the New Testament as the guide for faith and practice. Another mark of its life is the emphasis it has placed upon the ministry of the laity. It is this last characteristic which I want to particularly examine in this chapter, since this will form the basis of the material presented in subsequent chapters of this project.

The nineteenth century reformation movement, as the Christian Church (Disciples of Christ) is sometimes called, had its roots in various places.¹ Behind the father and son reformers, Thomas and Alexander Campbell, were the influences of John Locke, the English philosopher, eighteenth century Church of Scotland reformers, John

¹In the various histories of the Christian Church (Disciples of Christ) which I have read over the years, Thomas and Alexander Campbell and Barton W. Stone are consistently referred to as being reformers. Their lives were given to reforming the Church, particularly through their vision of the restoration of the New Testament Church in their century, the nineteenth. This is the reason why the Disciples are sometimes referred to as "the nineteenth century reformation movement."

Glas and Robert Sandeman, and two wealthy brothers, Robert and James Alexander Haldane, who were laymen in the Church of Scotland. Behind the other father of this reform movement of the past century, Barton W. Stone, were a number of persons and movements who have been identified as "Christians before Stone."² Particularly important in influencing Stone were the movements of James O'Kelly in the Methodist Church and Elias Smith and Abner Jones in the Baptist Church. In addition, Stone was very much a product of his times. He was strongly influenced by the spirit of freedom and independence which were fostered by the American Revolution and the rugged individualism of the western frontier on which he lived.

THE BACKGROUND OF THE CAMPBELLS

Garrison and DeGroot describe the background situation in eighteenth century England which was the climate which produced the Campbells,

By the eighteenth century, the Church of England was thoroughly and permanently episcopal. The Church of Scotland was no less positively presbyterial. North Ireland. . . was also Presbyterian. The greater part of Ireland was Roman Catholic. . . Presbyterianism was. . . divided into several bodies; and England's established episcopacy shared the field with Presbyterians, Independents (i.e., Congregationalists,) Baptists, Roman Catholics, Quakers, and other smaller groups which were no longer persecuted but which existed subject to certain legal burdens and civil disabilities that the Toleration Act of 1689 had not removed.³

²Winfred Ernest Garrison and Alfred T. DeGroot, The Disciples of Christ, A History (St. Louis: Christian Board of Publication, 1948), p. 79.

³Ibid., p. 39.

From the Reformation there had been a struggle to establish compulsory unity in England. It ultimately failed, allowing various dissenting groups to coexist because several prophetic voices called for tolerance. One prominent voice of this struggle belonged to John Locke. He wrote,

Since men are so solicitous about the true church, I would only ask them here, by the way, if it be not more agreeable to the Church of Christ to make the conditions of her communion consist in such things, and such things only, as the Holy Spirit has in the Holy Scriptures declared, in express words, to be necessary to salvation?⁴

In an unpublished treatise, Locke further stated, ". . .the history of the first planting of Christianity in the world gives no countenance to the exclusive claim of any national church to determine doctrine, ritual, and worship for all."⁵ This view which advocated tolerance prevailed.

During this time, "there arose in England and Scotland certain movements, designed to restore the purity and simplicity of early Christianity. . ."⁶ There were a number of these. Most important for my concern were those associated with Glas, Sandeman, and the Haldane brothers, all of whom were members of the Church of Scotland. Glas was a Presbyterian minister who left the Church of Scotland in 1728. His reform was subsequently carried on by his son-in-law, Robert Sandeman. Of the two, Sandeman was the more able

⁴Ibid., p. 42.

⁵Ibid.

⁶Ibid., p. 45

theologian and writer. The basic quarrel they had with the Church of Scotland was in the area of church polity, as it related the Church to the State and as synods exercised discipline and set standards of doctrine for the whole Church. This they rejected. Alexander Campbell was influenced by this movement. Some of its major points appeared in Disciple thought later. Their thinking which most influenced him were these things,

. . .the important features of the Glas and Sandeman movement are: that its one basic motive was to reproduce the pattern of the New Testament church; that it centered attention upon the character of public worship, the ordinances, the nature of the ministry, and the independence of the local congregation; that it regarded faith as the belief of evidence. . .⁷

The Haldane brothers were laymen in the Church of Scotland. They became disgusted with the formalism and sterility of the established church. The Haldanes, who were wealthy, used their money to promote an "evangelical revival in Scotland." Garrison and DeGroot describe their effort:

They brought the famous English evangelist, Rowland Hill, to hold meetings in Scotland and built a tabernacle in Edinburgh to be the center for this work. They led in the organization of Sunday Schools. They encouraged lay preaching and established institutes for the training of young men to preach--generally young men of the lower classes, who were warned against expecting to lift themselves to the social status enjoyed by the regular clergy in Scotland.⁸

In addition, they were zealous in promoting Christianity throughout the world. Not finding it possible to remain part of the Church of

⁷ Ibid., p. 50.

⁸ Ibid., pp. 50-51.

Scotland, they organized an independent church in Edinburgh. In this church, "they adopted congregational independency as being the order of the New Testament churches and introduced the weekly observance of the Lord's Supper for the same reason."⁹ For them, reformation of the Church demanded conformity to the practices of the apostolic Church. A number of "Haldane churches" were established in Scotland by their efforts. Alexander Campbell came under this influence through a close friend, Greville Ewing, who was a preacher in the Haldane movement.

THE EMERGENCE OF THE CAMPBELLS AS REFORMERS

Leaving Scotland and coming to this country, the Campbells emerged as reformers. Thomas Campbell, father of Alexander, came to America in 1807. He was appointed to the Presbytery of Chartiers in southwest Pennsylvania. In this area he ministered to a cluster of communities. Within six months of his coming to America, Thomas Campbell was in trouble. Charges of heresy for conducting his pastoral office contrary to the accepted rules of the Presbyterian Church were levelled against him. This was an involved process. Space does not permit a full detailing of the issues.¹⁰ However, briefly stated, the matter revolved around these things. Campbell invited

⁹Ibid., p. 51.

¹⁰For a full treatment of the issues the reader is referred to Ibid., pp. 129-144. The reader is also referred to Lester G. McAllister, Thomas Campbell: Man of the Book (St. Louis: Bethany Press, 1954.)

all Presbyterians, those who belonged to other branches of the severely splintered Presbyterian Church but did not have congregations in the area, to share in communion with the members of his congregation. In addition, he questioned the validity of the creeds of the church. He felt they were not consistent with the New Testament. When the full investigation of these charges was completed, Campbell was suspended from the Presbytery. This happened on September 13, 1808. This suspension was confirmed by synod action the following May.

Despite the suspension, Thomas Campbell continued to preach, mostly in homes. In August of 1809, the Christian Association of Washington, Pennsylvania was formed with Thomas Campbell as its leader. The nature of the Association is outlined in this statement, ". . .the Christian Association would be an independent society working for reform in and through the churches, probably having members who were members of various churches, and certainly not forming another church."¹¹ To express more fully the principles of Christian unity and the objectives of the Christian Association, Thomas Campbell prepared a document consisting of a brief "Declaration" and a more extended "Address."¹² On September 7, 1809, the Association approved his statement and ordered it to be printed.

¹¹Garrison and DeGroot, p. 140.

¹²The full text of the "Declaration" and the "Address" is found in *Ibid.*, pp. 145-153. This is considered one of the most important documents ever produced regarding the matter of unity of the Church.

At this time, Thomas Campbell's son, Alexander, arrived from Scotland. Coming from his experiences with the reform movements in Scotland, he zealously involved himself in the movement with his father. However, the Association was short-lived, continuing less than two years. The Association's demise was due to its failure to attract a following of adherents committed to its goal. The members, particularly the Campbell's, could not see themselves being separated from the Church. Since they could not go back into the Presbyterian fold, in May of 1811, the Association became a church, selecting as its name the Brush Run Church. Garrison and DeGroot comment,

In taking this action, the little group of reformers really burned their boats. If their relations with their former churches had previously been strained, they were now broken. They had wished to reform those churches from the inside; now they must do it from the outside. Contrary to their original desire, they became "a separate denomination," though a denomination consisting of only one small country church with thirty members.¹³

In addition, their independent action committed them to congregational autonomy. They had formed the Brush Run Church without sanction of a bishop, synod, diocese, or any other body or individual with power to establish a new congregation. The Brush Run Church had a short life as an independent congregation. In the autumn of 1813, following lengthy discussion of the matter, the Brush Run Church was admitted to membership in the Redstone Baptist Association. This "marriage" grew out of the adoption by the Brush Run Church of the practice of baptism by immersion. This relationship with the

¹³ Ibid., pp. 155-156.

Baptists lasted for seventeen years, but it was always tenuous due to the differences between the reformers and the Baptists. During this time of fellowship with the Baptists, Alexander Campbell became the dominant figure of the movement through his writing, debates, and charismatic leadership. His father, Thomas, faded into the background.

DEVELOPMENT OF BARTON W. STONE AS A REFORMER

Having examined the emergence of the Campbells as one side of the reformation movement, we need to look at the other side of this movement. To do this we must consider Barton W. Stone. Like the Campbells, Stone did not emerge out of a vacuum as a reformer. However, the influences upon him were thoroughly American in contrast to the experience of the Campbells.

Religious liberty, though not always granted, was an important ingredient in the life of the emerging American nation. This resulted in a wide variety of new religious movements in opposition to the more established churches.¹⁴ "It was against such a background," say Garrison and DeGroot, "of concerted and individual efforts to get at the fundamentals of Christianity that the movement arose which is the longest direct tributary of the stream which became the Disciples of Christ."¹⁵ Two particular movements were the major influences upon

¹⁴For a more complete exposition of this matter, the reader is referred to *Ibid.*, p. 79ff.

¹⁵*Ibid.*, p. 82.

Barton W. Stone.

One of these tributaries goes into the Methodist Church which originally established itself in this country as "Societies," urging its members to go to the Anglican Church to observe the sacraments. This was done because its earliest preachers, including Francis Asbury, were lay preachers who were unauthorized to conduct the sacraments. In keeping with the tradition of authoritarian leadership established by John Wesley, the founder of Methodism, Asbury practiced a similar style of leadership as Wesley's designated Superintendent in America. Several persons were upset by Asbury's dictatorial leadership. One was James O'Kelly, a Methodist lay preacher. Garrison and DeGroot describe one of O'Kelly's first challenges of the authority of Asbury,

At the first Methodist General Conference, in 1792, O'Kelly presented a resolution demanding the right of appeal to the conference by preachers who felt themselves unjustly treated in their assignments by the bishop. The resolution was voted down. O'Kelly and a number of other preachers thereupon withdrew from the conference. . . . This break in the Methodist ranks is commonly referred to as the "O'Kelly secession."¹⁶

The secessionists formed the Republican Methodist Church. However, in a short time, they adopted a new name, "The Christian Church." They declared the Bible to be their only creed. Their practices are described as follows, "It resolved that there should be complete equality among all the preachers, with no bishops or superintendents or presiding elders in the Methodist fashion, and that ministers and

¹⁶ Ibid., p. 85.

laymen alike were to enjoy the fullest liberty in interpreting the Scripture."¹⁷ This group of reformers maintained Methodist theology and practices, with this one stated exception of anti-clericalism.

The other tributary goes into the Baptist Church. It was later than the O'Kelly movement and it occurred in New England. It was a reaction to the staunch Calvinism of the Baptist Church in regard to original sin, the immutable decrees of predestination limiting atonement of Christ to the elect, and limiting man's ability to do anything to affect his salvation.¹⁸ One of these reformers was Elias Smith, a native of Connecticut and Vermont, an ordained Baptist minister. The other was Abner Jones, a native of Massachusetts and Vermont. Jones, a lay preacher, broke with the Baptists due to the influence of the preaching of Smith. In 1801, he organized an independent church at Lyndon, Vermont. He called it a "Christian Church." In 1802, Jones was ordained. He organized similar churches at both Hanover and Pierpoint, New Hampshire. Smith, at this time, left the Baptists. He joined with Jones to organize another church. This was at Portsmouth, New Hampshire. Jones then founded churches in both Boston and Salem, Massachusetts in 1804. Garrison and DeGroot made this observation concerning Smith and Jones,

It is not easy to form a clear picture of the methods by which this movement gained its following, the sources from which it drew its members and its ministers, or the exact nature of its

¹⁷ Ibid., p. 86.

¹⁸ Ibid., pp. 87-88.

evangelistic appeal. Smith and Jones lived and worked for nearly forty years after the founding of the first Christian church at Lyndon. Neither of them remained long at any one place.¹⁹

These Christians are described by a correspondent in 1827 in the Advocate and Messenger. Reporting on his travels in New England where he found almost one hundred congregations bearing the marks of the Smith-Elias reform, he wrote this concerning their self-understanding,

We mean to be New Testament Christians, without any sectarian name connected with it, without any sectarian creeds, articles, or confessions, or discipline to illuminate the Scriptures. . . . It is our design to remain free from all human laws, confederations and unscriptural combinations; and to stand fast in the liberty wherewith Christ has made us free.²⁰

While the O'Kelly and the Smith-Elias movements identified themselves as "Christians," the most significant reform movement known by this name originated under the leadership of Barton W. Stone, a Presbyterian pastor. Stone's background is rich and varied. Again, space does not permit a full development of it.²¹ Stone preached in North Carolina, Virginia, Tennessee, and Kentucky. In October, 1796, he was installed as supply pastor of two churches in Kentucky, one at Cane Ridge and the other at Concord. Within a year, a call to become permanent pastor of these congregations was offered to him. To accept this offer, ordination was required. Stone applied for ordination

¹⁹ Ibid., p. 89.

²⁰ As quoted in Ibid., p. 90.

²¹ The reader is referred to Ibid., pp. 93-97 for more details about Barton W. Stone. The reader is also referred to Rhodes Thompson (ed.) Voices from Cane Ridge (St. Louis: Bethany Press, 1954), especially Chapter 2, pp. 29-134 and a part of Chapter 3, pp. 137-147.

to the Transylvania Presbytery of Kentucky. In the preliminary examination prior to ordination, Stone indicated his dislike of creeds. When asked about his acceptance of the Westminster Confession, he replied he accepted it ". . . as far as I see it consistent with the Word of God."²² With this stated reservation, which was apparently unchallenged, Stone was ordained on October 4, 1798.

STONE AND THE PRESBYTERIANS

A few years later, Stone became involved in a series of great revivals, most notably the one which occurred at Cane Ridge, Kentucky, August 7-12, 1801. This revival, like others which had preceded it, involved preachers from many denominations most notably Presbyterians, Methodists, and Baptists. Stone describes the Cane Ridge experience,

This memorable meeting came on Thursday or Friday before the third Lord's-day in August 1801. The roads were literally crowded with wagons, carriages, horsemen, and footmen, moving to the solemn camp. The sight was affecting. It was judged, by military men on the ground, that there were between twenty and thirty thousand collected. Four or five preachers were frequently speaking at the same time, in different parts of the encampment, without confusion. The Methodist and Baptist preachers aided in the work, and all appeared cordially united in it--of one mind and one soul, and the salvation of sinners seemed to be the great object of all. We all engaged in singing the same songs of praise--all united in prayer--all preached the same things--free salvation urged upon all by faith and repentance.²³

Not all were as thrilled with this revival as was Stone, especially

²²Garrison and DeGroot, p. 98.

²³Thompson, pp. 67-68.

Presbyterians. Within three months charges were filed against one of the Presbyterian ministers who participated, Richard McNemar.²⁴

A full hearing on these matters was held by the Synod of Kentucky in 1803. By this time, another minister, John Thompson, had also become the target of charges. The plan was to bring these two, McNemar and Thompson, to trial. Stone joined with four others, including the two facing trial, to protest. Their protest is outlined by Garrison and DeGroot,

This written protest. . .contains three principal points: First, the signers asserted that McNemar's beliefs were misrepresented in the Washington Presbytery's minutes. . .Second, they wrote: "We claim the privilege of interpreting the Scriptures by itself, . . .and we believe that the Supreme Judge by whom all controversies of religion are to be determined. . .can be no other but the Holy Spirit speaking in the Scriptures." Third, while asserting that they had no wish to separate themselves from communion with Presbyterians, they said: "We declare ourselves no longer members of your Rev'nd Body, or under your jurisdiction, or that of your Presbyteries," and "we bid you adieu until through the providence of God it seem good to your Rev'nd Body to adopt a more liberal plan respecting human Creeds & Confessions."²⁵

The synod was surprised by this action. After an attempt at reconciliation failed, they suspended Stone and his colleagues. Stone describes his reaction,

However just their decision might be with respect to the other four, in suspending them for the crime of departing from the Confession of Faith, yet all plainly saw that it was improper in regard to me, seeing I had not received that book at my ordina-

²⁴For a more complete presentation of the issues and persons involved in the case of Richard McNemar and his colleagues in the Presbyterian Church, the reader is referred to Garrison and DeGroot, p. 102ff. The reader is also referred to Barton W. Stone, History of the Christian Church in the West (Lexington: College of the Bible, 1956).

²⁵Garrison and DeGroot, pp. 103-104.

tion, nor ever before, more than any other book, i.e. as far as I saw it agreeable to the word of God. Their bull was "a blow in the air" as regarded me.²⁶

Stone describes the next steps taken by the suspended pastors,

Immediately after our separation from Synod, we constituted ourselves into a Presbytery, which we called the Springfield Presbytery. We wrote a letter to our congregations, informed them of what had transpired, and promised shortly to give them and the world a full account of our views of the gospel, and the causes of our separation from Synod.²⁷

Their action was not unique among Presbyterians. But it was significant. Garrison and DeGroot comment,

It was an attack (a) on the Calvinistic theology, and (b) on the principle of maintaining doctrinal uniformity in a church by requiring adherence to a creed. It was no novelty when the five separatists said that the Bible alone is the source of Christian doctrine. . . But it was a radical departure when they repudiated the right of the church to decide what doctrines were contained in the Bible, formulate its findings in a creed, and enforce the creed upon ministers and members, and when they claimed for themselves as individuals the right to interpret the Bible regardless of the creed.²⁸

The Springfield Presbytery was short-lived. Within ten months it was dissolved. The dissolution was profoundly significant. In the dissolution was issued one of the most significant statements in shaping the Disciples of Christ. The statement is "The Last Will and Testament of the Springfield Presbytery." Its salient points are set forth here:

Imprimis. We will, that this body die, be dissolved, and sink

²⁶Thompson, p. 78.

²⁷Ibid.

²⁸Garrison and DeGroot, p. 106.

into union with the Body of Christ at large; for there is but one Body, and one Spirit, even as we are called in one hope of our calling.

Item. We will, that our name of distinction, with its Reverend title, be forgotten. . .

Item. We will, that our power for making laws for the government of the church, and executing them by delegated authority, forever cease. . .

Item. We will, that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayer, and obtain license from God to preach the gospel, with the Holy Ghost sent down from heaven, without any mixture of philosophy, vain deceit, traditions from men, or the rudiments of the world. . .

Item. We will, that the church of Christ resume her native right of internal government. . .

Item. We will, that each particular church, as a body, actuated by the same spirit, choose her own preacher, and support him by a free will offering. . . admit members--remove offences; and never henceforth delegate her right of government to any man or set of men whatever.

Item. We will, that the people henceforth take the Bible as the only sure guide to heaven. . .²⁹

Three things come through in this document. They are the emphasis upon the autonomy and freedom of the local congregation, the significance of the Bible for faith and practice, and the quest for the union of all Christians upon the basis of these principles. The five pastors, plus Stone, who signed the document no longer regarded themselves as Presbyterians. They agreed to adopt the name "Christians," just as the O'Kelly movement had done before them.

LAUNCHING OF A MOVEMENT

Out of these two movements, the Campbells in Western Pennsylv-

²⁹ Ibid., pp. 109-110.

vania and Stone with his followers in Kentucky, emerged the Christian Church (Disciples of Christ.) This did not happen until 1832 in Lexington, Kentucky. However, with their independent, yet strikingly similar thinking and actions, the die was cast which brought them together.³⁰

Their coming together was facilitated by the writings of both Alexander Campbell and Stone. Campbell wrote and published The Christian Baptist. Stone wrote and published The Christian Messenger. In 1828, Stone observed, when asked why he and Campbell had not joined forces, "If there is a difference between us, we know it not. We have nothing in us to prevent a union; and if they have nothing in them in opposition to it, we are in spirit one. May God strengthen the cords of Christian union."³¹ Finally, on January 1, 1832, the two reform movements merged. The Christians (Stone) and the Disciples (Campbell) were a collection of independent congregations. There was almost no organization beyond their several congregations. To facilitate the action taken in Lexington, two persons, "Raccoon" John Smith representing the Disciples, and John Rogers, representing the Christians, were sent out to carry the message of union to the churches. "These brethren, Stone wrote, "are to ride together through all the churches, and to be equally supported by

³⁰For a full description of the movement toward the uniting of the Stone and Campbell forces, the reader is referred to *Ibid.*, pp. 207-230.

³¹*Ibid.*, p. 208.

the contributions of all the churches of both descriptions. . .³²

From this union, the reformation moved out to embrace and to win the frontier.

The beliefs of the reformers, Campbell and Stone, shaped the movement. In general, they may be categorized as follows:

- 1) The Scriptures, especially the New Testament, are the rule of faith and practice; no creeds are to be employed,
- 2) The church must follow the simple plan which is set forth in the New Testament for its life,
- 3) Only scriptural ordinances are to be observed by the church, specifically the Lord's Supper and baptism,
- 4) The local congregation is autonomous, subject to the rule of no outside individual or body,
- 5) The basis for the union of all Christians had been discovered. Union awaited the acceptance of these truths by all Christians,
- 6) Together these understandings led the reformers to call for the restoration of the ancient order of things found in the life of the Church as described in the New Testament.

Of this list, the emphasis upon the authority of the New Testament and the desire to restore the ancient church are most important in the shaping of the Disciples' understanding of ministry. George Beazley states, "If, in the early nineteenth century, our found-

³² Ibid., p. 213.

ing fathers had been asked 'Who are the Disciples?', they would undoubtedly have replied, 'The restored New Testament Church'.³³ Out of their understanding of the New Testament, our founding fathers developed their view of the Church. It's most important features included these things, as I reflect upon their writings:

- 1) The Church is divine in origin,
- 2) The Church is the baptized believers in Jesus Christ as Saviour and Lord,
- 3) The Church is one; the unity of all Christians is its priority,
- 4) The local congregation is autonomous, free to order its own life in light of the New Testament pattern,
- 5) The New Testament sets forth a simple organizational pattern for the local congregation depending upon the leadership of members elected to serve as elders and deacons who are responsible for its ministry,
- 6) The Church depends upon the ministry of every baptized believer working under the direction of the elders to fulfill its mission in the world.

From this point in this chapter, I will be concentrating upon the writings and the leadership of Alexander Campbell. He was, without doubt, the single most important figure in the growth and development of the Disciples of Christ in the earliest years. In addition, he was the most prolific writer of all the reformers, so it is to

³³George G. Beazley, "A Look at Disciples for European Baptists," Mid-Stream, VI (Winter 1967), p. 52.

his writings we will look most as we examine the views of the Disciples of Christ regarding the Church.

The origin of the Church is divine. This was specifically lifted up for the reformers by such passages as Matthew 16:18 ff., Colossians 1:24, and Ephesians 5:23. Campbell's thinking about the Church is perhaps best stated in these words, referring to "The Body of Christ,"

That institution which separates from the world, and consociates the people of God into a peculiar community; having laws, ordinances, manners and customs of its own, immediately derived from the Saviour of the world, is called the congregation or church of the Lord. This is sometimes called the mystical body of Christ, contradistinguished from his literal and natural body. Over this spiritual body he is the Head, the King, Lord, and Lawgiver, and they are severally members of his body, and under his direction and government.³⁴

Perhaps most important for the reformers was the emphasis they placed upon the personal response of the individual to Christ. Campbell writes,

The true Christian church, or house of God, is composed of all those in every place that do publicly acknowledge Jesus of Nazareth as the true Messiah, and the only Saviour of men; and, building themselves upon the foundation of the Apostles and Prophets, associate under the constitution which he himself has granted and authorized in the New Testament, and are walking in his ordinances and commandments--and of none else.³⁵

In the practice of the Christian Church, this confession of faith, based upon Peter's confession at Caesarea Philippi (Matthew 16:13-18)

³⁴Alexander Campbell, The Christian System (St Louis; Christian Publishing Company, 1839; 1924), p. 77.

³⁵Ibid.

is still the basis on which persons are received into the fellowship and life of the Church. Howard Short has commented,

The individual members of a given congregation have nothing to say about the admission of new people who have expressed their faith in Jesus as the Christ and have been baptized in his name. By definition, the local congregation is made up of all such individuals banded together to serve him together. There is nothing for the congregation to do but to welcome each new person with spiritual affection.³⁶

Growing out of this understanding of the origin and composition of the Church, the reformers made a strong plea for the unity of the Church. They felt the Church, originally, was one. They did not see how others could be content with anything less than a visible expression of the Church's unity. The source of the unity of the Church was found, for them, in the restoration of New Testament teaching and practices. Subsequent history has demonstrated their view regarding the source of unity to be shallow and simplistic. However, the dream of the unity of God's people has never faded among Disciples. We Disciples have been and are now deeply involved in the ecumenical life of the Church as well as being participants in the effort of the Consultation on Church Union to form a united and uniting Church.

Most important in this thrust was the thinking of Thomas Campbell who wrote in a portion of the "Declaration and Address,"

The church of Christ upon earth is essentially, intentionally, and constitutionally one.³⁷

³⁶Howard Elmo Short, Doctrine and Thought of the Disciples of Christ (St. Louis: Christian Board of Publication, 1960), p. 20.

³⁷Garrison and DeGroot, p. 150.

Stone, too, saw unity as vital to the Church as he shared in the development of "The Last Will and Testament of the Springfield Presbytery," which begins with these words, "We will that this body die, be dissolved, and sink into union with the Body of Christ at large; for there is but one Body, and one Spirit, even as we are called in one hope of our calling."³⁸ The Biblical word behind this quest for unity was two-fold. One part of it was the prayer of Jesus in chapter seventeen of John for the oneness of His followers,

I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. (John 17: 20-21.)

The other part of this understanding of the oneness of the Church is the several references in the New Testament which describe the Church as the Body of Christ. Specifically, 1 Corinthians 12:4-12 is a call for unity in the Body of Christ. It recognizes the diversity which is present in the Body,

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For by one Spirit we were all baptized into one body--Jews or Greeks, slaves or free--and all were made to drink of one Spirit.

The reformers rebelled against the pressures of denominational bodies and leaders who demanded them to conform. Out of their efforts to bring about the reforms they felt were necessary in the church, as they experienced it, the reformers in both streams found themselves strongly advocating the autonomy of the local congregation. Alexander

³⁸Stone, p. 39.

Campbell writes,

This institution, called the congregation of God, is a great community of communities--not a community representative of communities, but a community composed of many particular communities, each of which is built upon the same foundation, walks according to the same rules, enjoys the same charter, and is under the jurisdiction of no other community of Christians. . .³⁹

Stone, commenting upon the significance and the intention of the "Last Will and Testament of the Springfield Presbytery," wrote,

We relinquished the power of making laws for the government of the church, and of executing them by delegated authority. . . We yielded to the church her right of government, and to try her own candidates for the ministry, to choose her own preacher, and support him by a free will offering; admit members; remove offences, and never henceforth to delegate her right of government to any man, or set of men whatever.⁴⁰

The Biblical justification for this position is not extensive. Basic is Acts 2:42 which pictures the early church's life in these terms,

And they devoted themselves to the apostles teaching and fellowship and to the breaking of bread and the prayers.

The organizational structure mentioned in this text is limited, if not nonexistent. Though the Church later developed an organizational structure, the New Testament demonstrates only a minimal organizational development. What it does indicate is confined to the Pastoral Epistles written late in the first century.

The only clear example in the New Testament in which one congregation attempted to discipline or direct the affairs of another congregation is outlined in Acts 15. The issue at stake in this

³⁹Campbell, p. 77.

⁴⁰Stone, p. 39.

situation was the admission of Gentiles into the membership of the congregation at Antioch. The congregation at Jerusalem took it upon itself to dictate to the Antioch congregation what it should do.

Commenting upon this, Howard Short has written,

. . .it may well be stated that congregational independence seems to have begun as soon as there were two congregations. . . .The apostles and early missionaries preached the Gospel of Christ with such conviction that local groups of believers grew up everywhere who thought that their only allegiance was to God and to Jesus Christ His Son. No man was necessary to mediate on behalf of God, and no group of men, however orthodox their doctrines, were the given the authority to dictate to these local fellowships of the "called out" people.⁴¹

In spite of this heritage of independence from their founding fathers, Disciples' congregations have historically been cooperative one with the other.

THE REFORMERS UNDERSTANDING OF AN ORDER OF MINISTRY

The local church organization of the Disciples is simple in keeping with the New Testament. Acts 2:42, which was quoted earlier, tells us that the apostles were looked to for "teaching and fellowship." The apostles were most important in the life of the early church. Paul and Barnabas closed their first missionary journey by appointing elders in the churches which had been established by them (Acts 14:23.) The Pastoral Epistles indicate the practice of appointing elders had become common by the end of the first century. The church also appointed persons to be deacons. Such persons were first

⁴¹Short, p. 58.

appointed in the Jerusalem congregation in response to the problems they were having regarding the distribution of food to the members of the community. In Acts 6, we read concerning deacons,

And the twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, who we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." (Acts 6:2-4; R.S.V.)

As the church developed, the pattern of organization was created as needs arose which had to be met. Short comments again, "To see. . . offices as arising because of need, is to understand them in a deeper spiritual sense than to imagine that they exist because they were first drawn on the divine blueprint of the perfect church organization."⁴²

In addition to the practice of selecting persons to be elders and deacons, which we have noted, there are several other passages in the New Testament which speak of other tasks which were necessary to the life of the first century church. Referring again to the picture of the Church as the Body of Christ, we read in I Corinthians,

Now there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord; and there are varieties of working, but it is the same God who inspires them all in every one. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to

⁴² Ibid., p. 70.

distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills. (1 Corinthians 12:4-11.)

These functions do not represent offices. Instead, they are gifts given for the edification of the Church and for equipping her for ministry. In referring to these gifts, Campbell called them "Extraordinary gifts." He commented,

For the setting up of the Christian institution officers extraordinary were needed. . . . But when an institution is set up, it only requires an ordinary ministry or administration of its affairs. All the extraordinary gifts vouchsafed. . . to the Apostles and Prophets of the gospel institution, ceased when these institutions were fully developed and established. Still a regular and constant ministry. . . is yet needed among the Christians. . . God has therefore conferred various gifts on the church for the effectual administration of its affairs.⁴³

With this point of view, Campbell thus eliminated several of the gifts which are mentioned in the New Testament as being meant only for the original establishment of the Church and no longer needed by the Church of his day. On this basis, he developed his view of ministry.

As Campbell saw it, the order of ministry was simple. He outlined it in these words, "The standing and immutable ministry of the Christian community is composed of Bishops, Deacons, and Evangelists."⁴⁴ Like Campbell, Stone had a simple view of ministry. It is seen in the "Last Will and Testament of the Springfield Presbytery,"

⁴³ Campbell, pp. 82-83.

⁴⁴ Ibid., p. 83.

Item. We will, that our name of distinction, with its Reverend title, be forgotten. . .

Item. We will, that candidates for the Gospel ministry henceforth study the Holy Scriptures with fervent prayers, and obtain license from God. . .without any mixture of philosophy, vain deceit, traditions of men, or the rudiments of the world. And let none henceforth take this honor to himself, but that he is called of God, as was Aaron.

Item. We will, that each particular church, as a body, . . . choose her own preacher, and support him by a free will offering, without a written call or subscription. . .

Item. We will, that preachers and people, cultivate a spirit of mutual forbearance; pray more and dispute less; . . .⁴⁵

Stone wrote very little about church government. He did, however,

lay out three plans of church government in one of his discourses.

Thomas Norvell outlines them,

The first plan of church government was for the whole congregation to act as judicatory body of the church. All cases or problems under such a plan were to come before the entire group to be tried and determined. . . .

A congregation that had the power to choose committees to hear and make decisions about such problems was a second plan of church government. . . .

The third and final plan of church government, which Stone considered, was the rule of the elders over the congregation. These men were to be chosen from within the congregation and ordained, so that they might have the necessary authority and rule. The elders were also to be known as overseers or bishops, who watched over the congregational flock. They were to be teachers or preachers of the Word. They would be financially supported by the congregation, and should be the older men of the church.⁴⁶

Of these three options, Stone chose the third. Norvall concludes,

"Hence, we have derived from Stone a very pointed and concise concept of ministry. It was simply that the elders and the evangelists

⁴⁵Thomas Allsbrook Norvell, "The Christian Church: Concept of Ministry" (Unpublished Bachelor of Divinity Thesis, Lexington Theological Seminary, 1966), p. 6.

⁴⁶Ibid., pp. 7-8.

constituted the Ministry of the church."⁴⁷

Because of the dominance of Alexander Campbell in the merged reform movement, his viewpoint became the one which was adopted as the order of ministry. He describes the order and its respective functions as follows,

We have said these offices are three, and are perpetual because of necessary existence. Bishops, whose office it is to preside over, to instruct, and to edify the community--to feed the church of the Lord with knowledge and understanding--and to watch for their souls as those that must give account to the Lord at his appearing and his kingdom, compose the first class. Deacons, or servants--whether called treasurers, almoners, stewards, door-keepers, or messengers--constitute the second class. . . . Evangelists, however, though a class of public functionaries created by the church, do not serve it directly; but are by it sent out into the world, and constitute the third class of functionaries belonging to the Christian system.⁴⁸

Having seen the order of ministry emerge from the thinking and writing of the reformers, let us focus on the practical results of their understanding of ministry.

The evangelists were to set up new churches and establish them in the teachings and practice of the faith. The newly established community would choose from among its constituency those who were to serve as elders and deacons. Following their election, those chosen as elders were ordained.

The office of deacon was the least developed of the three in Alexander Campbell's order of ministry. Deacons were men in the congregation who assisted the elders with the temporal business of

⁴⁷ Ibid., p. 9.

⁴⁸ Campbell, p. 84.

the congregation. Deacons were to be honest men with reputable character. The number was determined by the needs of the local congregation. Their primary duties consisted of serving as treasurers, messengers, or stewards of the church property. They were not expected to preach or to teach.

The office of elder, often called bishop by Campbell who used the terms interchangeably, was more typical of the contemporary ministerial role. These men were chosen by the congregation because they possessed the qualities necessary to carry out this ministry, which was to supplant the work of the evangelist who had established the congregation originally. Major functions of the elder were to teach and to preside over the congregation. Granville Walker writes,

As teacher, "he must feed the flock of God with all those provisions which their exigencies require, or with which God has furnished them in the Christian institution." As presiding office, he is the "standing president of the congregation; and it being requisite that he should be the one that presides well in his own household, plainly imports what is expected from him in the Christian congregation."⁴⁹

There was a pluralism of elders in the congregation, the exact number determined in every case by the needs of the congregation. At first, elders were not expected to preach. Preaching was primarily for the purpose of conversion. Since the congregation was composed of those already converted, the need for preaching was minimal. As a result, elders focused their attention upon the duties done by the contem-

⁴⁹Granville T. Walker, Preaching in the Thought of Alexander Campbell (St. Louis: Bethany Press, 1954), p. 156.

porary pastor, minus the preaching task. They visited the sick, taught the flock, and acted as overseers of the congregation's life. Campbell was quick to point out that such men were more desirable in the congregation as ministers than those he referred to as the "hireling clergy," for whom he had nothing but scorn. Walker writes,

The bishop's office Campbell placed in glaring contrast to the "hireling clergy." The Christian bishop, he said, pleaded no inward call to his work and never set himself to learn it, whereas the hireling did both. The Christian bishop was called by his brethren because of the qualifications he already possessed. "The minister says he is inwardly called, and prepares himself to be called and induces others to call him."⁵⁰

This order of ministry emphasized lay responsibility for the functions of ministry in a local congregation. Though Disciples hold the Protestant view of the priesthood of all believers, they have consistently seen the need for persons to be responsible for the specific functions of the traditional clerical office. These functions were initially delegated to elders and deacons, especially the former.

The other office of ministry, as noted earlier, was that of evangelist. Basically, there were two types of evangelists. Some evangelists devoted themselves to making new converts and planting new churches. They were itinerant. Other evangelists devoted their efforts to helping establish new churches. While they, too, were basically itinerant, they did spend enough time in residence with a congregation to help them become able to manage their own affairs.

⁵⁰ Ibid., p. 157.

"Whereas," states Norvell, "the founding evangelist sometimes spent many years in one particular congregation, the preaching evangelists moved rapidly from place to place."⁵¹ Besides the fact that they preached, while the bishops/elders did not, the evangelists differed in two other respects. The evangelists had no geographic boundaries to which they had to conform, and they usually received limited wages from free will gifts or from offerings of several congregations which they served.

This outline of the order of ministry shows the Christian Church (Disciples of Christ) has consistently placed a high value upon the responsibility of the laity for ministry. The primary offices of ministry--bishops/elders and deacons--were the responsibility of the laity. In this spirit of high esteem for the laity, the movement grew rapidly on the American frontier.

However, it would be erroneous to give the impression that this simple order remained constant. It did not. In fact as early as 1835 Campbell himself had challenged this order of ministry. He warned against thinking just any person had the right to assume the responsibilities of the ministry as he had outlined them. He even advocated preachers be paid.⁵² But, he was careful to add that "no recognition of the clergy as 'spiritual fathers' was to go with the pay."⁵³ Because Campbell began modifying his thinking regarding mini-

⁵¹Norvell, p. 17.

⁵²William Martin Smith, Servants Without Hire (Nashville: Disciples of Christ Historical Society, 1968), p. 23.

⁵³*Ibid.*

stry, it has never had much impact outside of the denomination which he helped to establish. Within the denomination his views have been the source of much debate, conflict, and, in the case of the Church of Christ, non-instrumental churches, and the so-called Independents, who prefer to be known as Christian Churches, not Disciples of Christ, schism. It is to these things which we must now give attention.

Within a short time following the merger of the Stone and Campbell reform movements, there were problems with the order of ministry which had been established. Struggle over this issue began and continued, however, in spite of the problems which were encountered, the basic three-fold pattern outlined by Campbell--evangelists, bishops/elders, and deacons--remained, though modified. Ronald Osborn has observed,

. . .the doctrine of Christian ministry enunciated by Alexander Campbell characterized the movement throughout the nineteenth century and even beyond. With little change except the general use of the title elder where he commonly used bishop, this doctrine found repeated expression in the literature of the Disciples. . . .The office of ministry in a Christian congregation rested primarily in the eldership, a select body of upright men ordained to preside over the life of the church, to exercise pastoral oversight, to teach the word of God, to maintain discipline, to minister at the table, to set an example to the flock. In a given congregation most, if not all, of these men earned their living at secular vocations. But they were appointed to minister in the church of God.⁵⁴

Disciples have always had an order of ministry. Unlike most denominations, the laity have had a prominent part of the order of ministry.

⁵⁴ Ronald E. Osborn, "The Eldership Among the Disciples of Christ," Mid-Stream, VI (Winter 1967), pp. 82-83.

EMERGING DENOMINATIONAL STRUCTURE

Seeing the harvest of some of Campbell's thinking on ministry breeding a fierce independence, and, at the same time, seeing a number of cooperative ventures arise among the churches, calls for a convention of the churches began to be voiced.⁵⁵ A convention was called. It was held in Cincinnati, Ohio, October 23-28, 1849. One hundred fifty-six delegates from one hundred churches and eleven different states attended.⁵⁶ Those who came were messengers from the churches in which they were members. Garrison and DeGroot give us the following report on the issues dealt with at this first convention of the Disciples of Christ,

The October 23 organizing meeting convened under the name of the General Convention of the Christian Churches of the United States of America. The American Christian Bible Society was given prompt approval and encouragement. Immediately one of the warm topics coming up from various areas was introduced in a resolution "that this convention recommend to our churches not to countenance as a preacher any man who is not sustained or acknowledged by two or more churches."⁵⁷

This tells us there were problems with the order of ministry in the movement. However, owing to the strong autonomy of the churches, little was done to ease the problems. Garrison and DeGroot point out the inaction of the convention,

Efforts were made to have the convention hand down directives, or

⁵⁵The reader is referred to Garrison and DeGroot, pp. 222-244 for a full discussion of the events which led to the calling of the first convention of the Disciples.

⁵⁶Ibid., p. 245.

⁵⁷Ibid., p. 246.

at least strong expressions of general opinion, on subjects currently under discussion. But the convention avoided disputatious issues and confined itself to practical aspects of Christian work.⁵⁸

The most significant thing about this first convention was that it firmly established the direction of the reform movement as one which would find congregations working cooperatively to carry out the mission of the Church in foreign missions, home missions, educational institutions, Bible societies, and the like. Following the establishment of the American Christian Missionary Society at the 1849 convention, the key efforts in this developing organizational phase of the Disciples of Christ were delayed until after the end of the Civil War. Those organizational efforts which followed the war included the founding of the Christian Women's Board of Missions in 1874, the Foreign Christian Missionary Society in 1875, the Board of Church Extension in 1888, the Board of Negro Education and Evangelization in 1890, and the Board of Ministerial Relief in 1895. This was also a time which saw the struggle of the conservative and liberal forces. This led to the establishment of the Church of Christ, non-instrumental, in 1906. We will now look at the developing view and practice of ministry in this time period.⁵⁹

VIEW AND PRACTICE OF MINISTRY, 1867-1909

⁵⁸ Ibid.

⁵⁹ This time period is suggested in Stephen A. Kuntz, "The Pastoral Office Among the Christian Churches (Disciples of Christ), 1804-1968," (Unpublished Master of Divinity Thesis, Lexington Theological Seminary, 1968), p. 93ff.

The conservatives in the movement vigorously attacked the growing cooperative effort evidenced by the establishment of the several Boards and Societies listed above. Their attacks were based upon the principles that had been laid down by Alexander Campbell. In his earliest writings, most notably those which appeared in the Christian Baptist, 1823-1830, Campbell expressed his dreams regarding the union of all Christians. However, he did so by challenging almost every practice and belief of the Church from the first century until the nineteenth century as being totally and hopelessly corrupted. A key text for him was Jeremiah 1:10, "See, I have set you this day over nations and over kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant." (R.S.V.) Garrison and DeGroot describe the Campbell of this period as "the iconoclast," saying,

He took up this task with a zeal which distressed some of his sympathizers and carried him to lengths which his own maturer judgment did not approve. "Restoration of the ancient order of things" became the slogan, and it was applied with remorseless vigor. Whatever practice of the church was not validated by specific apostolic mandate must be discarded.⁶⁰

Taking up this battle cry of the early Campbell, while ignoring the later development of his thought, the conservatives urged the churches to ". . .hold unswervingly to the traditions of the fathers." Progressives, on the other hand, saw change as the way to fulfill the dreams of Campbell. They urged the churches to ". . .go on to perfec-

⁶⁰Garrison and DeGroot, p. 175.

tion." The battle lines between conservatives and liberals were drawn.⁶¹

This struggle was not confined to the issues of inter-church cooperation, musical instruments, and the establishment of agencies to carry out various aspects of the Church's mission. It began to raise serious questions about the order of ministry, in general, as then practiced by the Disciples. The primary area of struggle had to do with the issue of the elder, his status and his role in ministry. In an effort to meet the needs of the Church in the latter part of the nineteenth century, the Disciples began to follow the common practice of other denominations. They began using the one-man pastorate as the form of ministry. This included payment of a salary.

At the same time this development was taking place, Ronald Osborn tells us, "Nevertheless, the eldership remained as a major office of ministry alongside that of the pastor and so continued through the first generation of this century."⁶² A power struggle between the two concepts of ministry, a plurality of lay elders over against the one-man pastorate, was set in motion. The consequences of this struggle are still felt in the denomination today, especially as experienced in the decline of the role of the elder until it has become, in many congregations, nothing more than a person who "lifts the lids" from the communion trays once a month when it is his turn to serve at the

⁶¹Kuntz, p. 94.

⁶²Osborn, p. 93.

Lord's table.

This development, upon reflection, seems to me to have been a natural consequence of the original order of ministry laid out by the reformers, especially Alexander Campbell. This view of ministry required persons to be set aside to carry out the functions of ministry--preaching, teaching, pastoring, and overseeing the life and growth of the congregation. The supplanting of the ministry of the lay elders with the one-man pastorate is not surprising in light of the changing needs of the churches and the changing times through which the movement was passing in the late nineteenth century, plus the order of ministry established by the reformers.

There were many factors which led to the one-man pastorate among the Disciples. My research concerning this period of Disciple history identifies the following factors as the most important ones influencing this development among the Disciples.

First, there was the death of Alexander Campbell in 1866. Though early Disciples rejected being labelled "Campbellites," the influence of Campbell was greater than that of the other founding fathers. Osborn comments concerning the impact of Campbell's leadership and death,

. . .they had a powerful sense of coherence. What provided it? Not a creed or confession of faith; they repudiated such. Not an ecclesiastical institution; they repudiated that too. Not a common tradition; they had none. They were held together by three things: (1) their common understanding of the plea, which remained fairly stable while the historical context within which it arose persisted, and thereafter soon began to break up; (2) their hatred of denominationalism. . .and (3) the living leadership of Campbell. When he was removed, Disciples

were left with neither a fixed position nor a dynamic principle of coherence.⁶³

The loss of a great leader has a profound impact. This was no less true for the Disciples than for others.

Second, there was the weakness of the system of the voluntary elder. Campbell himself complained about this,

The cause of reformation would ere now have overrun the whole community, but for two causes: One--untaught new converts. Second--is a class of unsent, unaccomplished, uneducated advocates who plead it; amongst whom, too, have been found a number of persons of immoral character.⁶⁴

Though there were many elders who gave adequate pastoral oversight, many more were simply not equipped to provide for the needs of a congregation. Stephen Kuntz has commented,

The unfitness of voluntary elders, both morally and in skill, seems to have been a widespread fact among the churches from 1866 to 1909, but particularly in the years from 1866 to 1890, before the one-man system became pervasive. It is unreasonable to assume that this unfitness was born overnight.⁶⁵

Another problem with the system of the voluntary elder is cited by Norvell,

Elders had never been sustained in their work, and they continued to rely on other jobs in order to make a living for their families. Since they regarded their chief function in the church as government and rule over members of the church, there remained little time for them to perform duties of a pastoral nature. Moreover, since the deacons were in charge of collecting and dispers-

⁶³Ronald E. Osborn, "Dogmatically Absolute, Historically Relative," in Panel of Scholars, Renewal of the Church (St. Louis: Bethany Press, 1963), I, p. 279.

⁶⁴Smith, p. 28.

⁶⁵Kuntz, p. 98.

ing the church funds and were supposed to provide these to the needy, it seemed practical to have them minister in this particular pastoral area.

Usually the elders of a church met once a week in order to discuss the spiritual condition of each member and to report on wayward or wandering members. By the end of the nineteenth century, the primary purpose and aim of the elder was to establish and apply disciplinary rule within the local church. . . .

Since the elder took his disciplinary authority so seriously, it soon became a threat to whatever ministry he had within a church. His own spiritual development was curtailed; indeed, his duty to feed the flock was administered with a message of judgment and doom rather than ministry.⁶⁶

The trappings of judgmental legalism overcame the effect of grace.

The elders became rulers in the local congregation dispatching their own brand of ecclesiastical justice. There was little regard for fulfilling their pastoral function. Still another feature in the decline of the influence of the voluntary elder was the rise of the number of schools which offered opportunities for the training of young men for ministry. That such schools came into being to train leaders is an indication of the dissatisfaction of the churches with the leadership being provided for them by the voluntary elder. They looked to the schools to develop leaders who would become settled pastors, ministering to the needs of their congregation.

Third, following the Civil War, the population of the country began to move toward the towns and the cities of the emerging nation. This urbanization increased the need for a better trained and a more disciplined style and practice of ministry than was possible under the

⁶⁶Norvell, pp. 50-51.

system of ministry carried out by a group of voluntary elders.

Osborn describes the inadequacy of the model of ministry centered in the voluntary elders,

Two or three farmer-elders, with occasional help from an evangelist, had managed to care for a rural congregation of fifty members or so, made up of a few neighboring families, but urban life presented a new situation, more complex and more demanding--upon the time of men engaged in secular work and of those who undertook to shepherd the church.⁶⁷

Fourth, the need for a more ordered ministry had arisen. The system which had been initially developed by the reformers did not provide for safeguarding the congregations from the undesirable effects of both evangelists and elders who were unfit. With the growing sophistication of the congregations this problem became acute. T. P. Haley, writing in 1893, described the need for a more disciplined practice of ministerial supervision and control. He said,

In the case of the evangelist or pastor it is quite clear that he should be chosen by the church or churches which he is to serve. If he is to serve one church, the one church may select him, and when so selected he may be ordained. If he is to serve more than one congregation, it is simple reason that there should be concurrence among those whom he is to serve.⁶⁸

The strict autonomy of the local congregation had come back to haunt the churches. In response to calls for standards for ordination and selection of those in the ministry, various state conventions of the Disciples pursued the establishment of ministerial standards for all of the churches in a given geographic area. Representative of this

⁶⁷Osborn, "The Eldership . . .", p. 94.

⁶⁸Garrison and DeGroot, p. 442.

movement toward developing ministerial standards was the following action taken by a meeting of North Carolina Disciples in 1893,

All who contemplate entering the ministry, and becoming members of the North Carolina Christian Missionary Convention, shall be examined by a Committee of five. . . on examination for ordination, appointed by the President of the Convention, and duly ordained by said Convention."⁶⁹

This practice of setting standards for ordination and the performance of ministry had the practical effect of fixing a gap between those following the trend of having an established resident pastor and those clinging to the practice of retaining voluntary elders as the ones responsible for ministry. Yet, there was no turning back. The Disciples were moving toward a recognized, standardized, professional ministry like other denominations.

Fifth, the rising impact of the discipline of Biblical criticism also contributed to the trend toward the one-man pastorate. This complex, scholarly discipline began to impact the Church in America in the late nineteenth century. It demanded a better educated ministry than was possible with a voluntary, largely untrained, eldership. So, the professionally trained pastor became all but indispensable to the congregations.

Sixth, there was, finally, what Kuntz has labelled "the pastoral crisis of 1890," a time when the Disciples began losing many converts.⁷⁰ Errett Gates contended the reason for this was rooted in

⁶⁹ Ibid.

⁷⁰ Kuntz, p. 101.

a problem the Disciples had faced since frontier days. The problem was a lack of membership development and pastoral nurture within the congregations. Through this crisis, the role of the evangelist as outlined from the beginning of the Disciple movement, faded into near oblivion. The professional, resident pastor became the norm among the churches supplanting the itinerant or short term resident evangelist. Gates wrote,

The tide was rising in favor of a new evangelism, which should depend more upon instruction than upon emotional excitement to produce results. Pastors began to fear the large ingatherings into their churches as laying upon the church a burden of assimilation too great to bear. They came to prefer meetings which edified the saints as well as converted sinners; and for this purpose, the safest man was felt to be the preacher who was under the responsibilities and understood the problems of the settled pastor's office. Professional evangelism was discredited in favour of pastoral evangelism. It became a very common practice for pastors to exchange meetings from year to year; while the professional evangelist assumed more frequently the pastoral relation.⁷¹

Though the one-man system had become the dominant pattern among Disciples by 1890, it was not uniformly received and practiced. As has already been noted, it led, along with other points of disagreement and contention, to the final break of the Disciples of Christ and the Church of Christ, non-instrumental, in 1906.

THE PROFESSIONAL MINISTRY AMONG THE DISCIPLES OF CHRIST, 1909-1968

Among Disciples generally this change to the one-man pastorate from the previous pattern of a plurality of volunteer elders was

⁷¹ Ibid., p. 102.

well accepted. Osborn notes, "American Disciples followed a principle of pragmatic realism reflected in the whimsical remark of a conservative leader, 'Brethren, no system of edification can be scriptural if it doesn't edify,' and generally the leading members of the congregations, including the elders, supported the change."⁷² To keep this new development in touch with the heritage of the Disciples' founders, one of two alternatives was generally followed.⁷³ Some congregations considered the salaried men as evangelists or preachers "under contract" for a prolonged time of service because of the need of the congregation for this type of ministry. The other alternative was that of identifying the resident pastor as an elder. As a seminarian in Kentucky, this term became familiar to me personally. In telling me of the history of the congregation in which I was serving, several members consistently referred to pastors who had served them in the late nineteenth and early twentieth century as "Elder so-and-so." Further, my colleague in that ministry at Mt. Sterling, Kentucky, often described himself, both in my presence and in meetings of the Board of Elders of the congregation, as the "preaching elder."⁷⁴

With the coming of the one-man pastorate, the role of the elder became less important. The decline of the importance of the

⁷²Osborn, "The Eldership. . . ," pp. 95-96.

⁷³Ibid., p. 96.

⁷⁴My Senior Pastor at the First Christian Church, Mt. Sterling, Kentucky, was the Reverend John Norton Williams. He is now pastor of Central Christian Church, Connersville, Indiana.

elder has continued almost unabated to the present. Several efforts to revive the office have been made, however, these have not been universally successful throughout the denomination. It should be further observed that in many situations the decline of the elder's role was fought with bitterness and acrimony which pitted the resident pastor against the elders, or a few of the elders, to the detriment of all. Change, even when necessary, is painful.

In this century, the model of ministry has become, almost totally, the one-man pastorate. In the situations where the elders continue to provide a ministry of nurture and oversight in a congregation without a professionally trained pastor, the congregation is generally small and located in a rural area. Such congregations cannot afford the cost of professional leadership. In such cases the congregation either enters into a pastoral unity, sharing leadership with other nearby small congregations, or it seeks out the services of a student preparing for the ministry who will serve them for a low salary to gain experience in ministry. Commenting on the problems which have attended this development in which Disciples have become like other Protestant bodies, Osborn has noted two problems. He writes,

(1) The Disciples had formulated no revised doctrine of ministry to support and interpret the position of their pastors. (2) The anticlerical bias inherited from the fathers, though it had gone below the surface, could still rise at unexpected moments to make the minister's place insecure.⁷⁵

⁷⁵Osborn, "The Eldership. . . ," p. 100.

Only in recent years have the Disciples begun to redefine the order of ministry.

The development of a fully professionalized ministry has been marked by a number of things. Most important have been the developments in ministerial education, financial support of the profession, the practice of ordination for Disciple clergy, and the rise of a more sophisticated system of congregational organization. Ministerial education has been consistently upgraded during this century. Early in the century, just a small percentage of pastors had received college degrees. Even less held graduate degrees. However, by 1935, the International Convention of Christian Churches (Disciples of Christ,) meeting at San Antonio, Texas, had sought the development of minimum standards for men desiring to qualify for ordination as pastors. The standards suggested were the following, as reported to the 1936 International Convention held in Kansas City, Missouri:

- a. Good moral character and personal fitness for ministry;
- b. An equivalent of full college course, and if possible, graduate training;
- c. Experience in Christian work which shows leadership, vision, pastoral qualities, and preaching ability.⁷⁶

Resolutions of a similar nature can be found in subsequent conventions of the Disciples, both at national and state levels, at regular intervals since that time. In recent years the holding of a degree from an accredited seminary has become a standard requirement for ordination

⁷⁶ Garrison and DeGroot, p. 443.

among the Disciples.⁷⁷

Along with the concern for a better educated ministry has been the accompanying effort to upgrade the support of the ministry financially. With their historic anti-clericalism rooted in the thinking of Alexander Campbell this has been slow in developing. Yet, William Martin Smith, President of the Pension Fund of the Christian Church (Disciples of Christ,) is quick to point out that Campbell's views on ministry underwent change. He came to be an advocate of support for those engaged in ministry. Smith writes, "As early as 1830 in The Harbinger, Campbell was calling for contributions for the support of the Gospel, citing New Testament authority for the same."⁷⁸ "Further, continues Smith, "in 1831 he not only continued the advocacy of such support but suggested that there be contributed \$12.00 per month for missionary labor which infers the payment of a regular stipend or salary."⁷⁹ Of more significance than this, though, was the establishment of the Board of Ministerial Relief in 1895 for the support of the ministry. This, followed by its successor organization, the Pension Fund, has kept the issue of ministerial support constantly before the congregations.

⁷⁷There are exceptions to this, but they are limited, and are generally confined to men who have been in the ministry for many years prior to the time when seminary training had become the standard degree one needed to hold in order to be academically qualified for ordination.

⁷⁸William Martin Smith, For the Support of the Ministry (Indianapolis: Pension Fund of Disciples of Christ, 1956), p. 16.

⁷⁹*Ibid.*

The Pension Fund has not only been concerned with the provision of pensions for clergy, as its name implies, but it has also worked toward the upgrading of compensation for the clergy generally. It has advocated and worked for the provision of health insurance for the clergy and their families. Referring to the contribution of the Pension Fund to the ministry of The Christian Church (Disciples of Christ,) President Smith has written,

The Pension Fund has helped the church see that the matter of the support of the ministry has great spiritual overtones. It has been responsible for reminding the church that the ministry must be freed from certain economic concerns, "not entangled in the affairs of this life," in order to be effective.⁸⁰

There is no doubt in my mind but that this is true.

Another developing trend which accompanied the rising professionalization of the clergy has been the practice of ordination. As stated earlier, elders, for the most part, were ordained as an indication of their being inducted into the ministries of nurture and spiritual oversight of the congregation. Ordination was done by the local congregation by whom the elders had been elected to serve. Generally it carried no authority or meaning beyond the life of the congregation in which the elder served. With the rise of the one-man pastorate in the late nineteenth century, this practice became confused. If the elders were charged with the ministry of the congregation and the settled pastor was also charged with that ministry, what difference could ordination possibly make for the settled pastor over

⁸⁰ Ibid., p. 216.

against the ordination already conferred upon the elders of the congregation? For a number of years, many pastors were not ordained. As pastors more and more chose to be ordained, the practice of ordaining elders began to decline. Garrison and DeGroot tell us what had developed by 1939,

The Commission on Ordination, in its report to the International Convention in 1939, could only say that '85% of our ministers have been ordained and that with the younger men the percentage probably runs as high as 95% or 98%'.⁸¹

This represents a significant shift in the practice of ordination among the Disciples. However, ordination remained the responsibility of the local congregation.

In recent years, especially in the fifties and early sixties, ordination has come under the regulation of bodies variously known as Commissions on the Ministry in the several state and regional organizations of the Disciples. The current practice in the region in which I am a pastor, the Christian Church (Disciples of Christ) Southern California-Southern Nevada, is that a candidate is interviewed by the Commission on the Ministry, made up of both clergy and laity, who are in the region. If he or she is found to meet the requirements for ordination, the actual service of ordination is conducted by a local congregation with the participation of representatives of the Church in the Region, plus other congregations in the region as well as the local community. Elders of the local congregation usually

⁸¹Garrison and DeGroot, p. 441.

participate in the act of laying on of hands.⁸² Almost every minister of the Disciples of Christ is now ordained. Very few congregations now ordain elders from what I know of many churches.⁸³ The problem, as I see it, with what has been said regarding the changes in the practices of the Disciples concerning ordination, is that the Disciples still have no clear understanding as to the meaning of ordination. This, for me, is reflected in the fact that the Disciples as a

⁸²At the time of my ordination into the ministry, July 23, 1961, the policies of the Christian Church Southern California-Southern Nevada regarding standards and procedures for ordination were in the process of being established along the lines which are now practiced. However, I did not personally appear before the Commission on the Ministry of this region, nor am I aware of their taking action to waive the necessity of my appearing since I was in Kentucky until just a few days before the Ordination Service took place in my home church, Bethany Christian Church, Pasadena, California. My home church pastor, the Reverend George W. Crain, handled all of the arrangements for the service, being aware of my feelings through correspondence between us. Dr. James Parrott, then serving as Executive Pastor of the Christian Church of Southern California-Southern Nevada did attend and share in the service by offering the ordination prayer and by giving a charge to me as a newly ordained minister of the Christian Church (Disciples of Christ.)

⁸³Personally, I know of only one congregation which ordains its elders. The congregation is the First Christian Church, Mt. Sterling, Kentucky, in which I served as a seminary student between 1957 and 1962. The elders in this congregation are elected for life, although they serve as elders for a term of seven years followed by a sabbatical year. At the end of the sabbatical year, an elder may choose to serve another seven year term or may decide to retire to the status of elder emeritus, retaining the title, but without fulfilling functions of the office. In the other congregations which I have served the issue of ordination of the elders has never been discussed, to my knowledge. I am certain my experience in this matter is typical.

denomination do not have a statement or policy on the meaning of ordination, though a variety of persons have written on the subject. This issue will be dealt with at greater length later in this chapter.

Another strong factor in the development of the professional ministry as the norm for the Disciples has to do with congregational organization. Osborn comments,

The minister has become the "pastoral director," among Disciples no less than in other communions, his role shaped more than he realizes by programs, manuals, and demands issuing from the agencies. The presumed New Testament pattern of elders and deacons lingers in public worship as a cultic anachronism from frontier days, but the church is administered through functional committees.⁸⁴

The major impetus for this effort of strengthening the organizational structure of the congregation was voiced by C. E. Lemmon, a prominent Disciples pastor between the 1930's and the 1960's. Lemmon wrote, ". . .an elemental first principle of good institutional organization is to carefully separate the policy making (legislative) functions from the policy enforcing (administrative) functions."⁸⁵ The legislative power belonged, in Lemmon's understanding, to the whole congregation through its official board, not to officers or ordained leaders. The officers were the servants designated to administer the program of the church. Building on this principle, O. L. Shelton developed what is known as "the functional organization of the church." This pattern of organization provided ". . .a system of rotating board mem-

⁸⁴Osborn, "Dogmatically Absolute. . .," pp. 284-285.

⁸⁵Kuntz, p. 137.

bers and put administrative responsibilities in the hands of more and more members, thus undercutting the position of elders or pastors who might use their exclusive administrative authority to gain legislative authority as well."⁸⁶

This organizational pattern, as I see it, has had two profound effects upon the exercise of ministry. First, the power of the elders was so curtailed that the office has become little more than ceremonial. The elders, unless they are members of the congregational official board by virtue of their position, have almost no responsibility for the program of the congregation. Second, the responsibility of the pastor increased as he was given responsibility for the oversight of this system to assure its smooth functioning. The widespread acceptance of this organizational plan is described by Willard Wickizer,

Less than twenty-five years ago we began to foster the idea of functional organization for the local church. Now, approximately sixty percent of our congregations are functionally organized and probably more than eighty percent of our membership is to be found in churches which are so organized.⁸⁷

Through the events and experiences of the twentieth century, the Disciples have come to full acceptance of the professional minister. This is perhaps most widely reflected in our acceptance of, and in some cases, preference for the term "clergy" to identify the ordained ministers of our denomination. However, for years prior to our

⁸⁶Ibid.

⁸⁷Willard M. Wickizer, "Ideas for Brotherhood Restructure," in Panel of Scholars, Renewal of the Church, III, p. 116.

acceptance of this designation for the professional minister, we were extensively using the terms "laymen" and "laity" to refer to the members of the congregation. Osborn comments, "These words had primarily a pragmatic rather than an intended theological significance. They distinguished the amateur from the professional. They indicated a division of labor. They represented common parlance in general religious circles."⁸⁸ Looking back over the development of our concept of ministry, we have moved from an order of ministry which was originally identified, in Campbell's writings, as consisting of evangelists, bishops/elders, and deacons, to one which now is seen in this order: ministers (clergy,) elders, deacons/deaconesses, and other laity who do not hold these offices.

THE PROFESSIONAL MINISTRY AND THE MINISTRY OF THE LAITY IN A RESTRUCTURED CHURCH

This latter arrangement of order is best reflected in the Provisional Design of The Christian Church (Disciples of Christ.) Beginning in the early 1960's, the denomination embarked upon a process of "Brotherhood Restructure." This was a massive effort of organizational study, reflection, and change within the denomination. This process culminated at the International Convention held in Kansas City, Missouri, September 27-October 2, 1968. The Provisional Design was approved by the delegates in attendance. In the Provision-

⁸⁸Osborn, "The Eldership. . . ," p. 101.

a) Design, the following statements were made concerning ministry.

The fundamental ministry within the Church is that of Jesus Christ. He calls His Church to participate in this ministry.

By virtue of membership in the Church, every Christian enters into the corporate ministry of God's people. Within the corporate ministry, each Christian fulfills his own calling as a servant of Christ sent into the world to minister. The Christian Church shall seek to provide all its members with opportunities to exercise this ministry.

In addition, the church recognizes an order of ministry, set apart or ordained, under God, to equip the whole person to fulfill their corporate ministry. To this end, the Christian Church inducts into the order of ministry men and women holding the following offices:

(a) The office of ordained minister, bestowed by ordination, including such persons as: pastors, associates, chaplains, ministers of Christian Education and missionaries; teachers with ministerial standing; administrators and ministers serving the Christian Church beyond the local congregation and ecumenical relationship;

(b) The office of licensed minister bestowed by license and an appropriate act of dedication. Licensing permits the exercise of ministerial function in specific situations, with periodic review. . .

The Christian Church, through the General Assembly, shall approve general policies and criteria for the order of the ministry including such matters as: commitment to the gospel of Jesus Christ, Christian character, theological education, ordination and licensing, ministerial standing, ministerial ethics, placement procedures, support, pensions and emergency needs, and other matters relating to the ministry of the Christian Church.

Within the policies developed by the General Assembly, regions certify the standing of ministers and provide help, counsel and pastoral care to ministers and congregations. . .

The Christian Church may establish such associations of ordained and licensed ministers as will enable them to express the common concerns of the ministry.

The local offices of elder, deacon and deaconess are ordered by the congregations, through election and recognition with appropriate ceremony, for the performance of certain functions of

ministry appropriate to the offices. (a) An elder is authorized to exercise within the congregation which elects him or her the ministerial functions which it assigns for periods of time which it specifies, such as: sharing in the ministration of baptism and the Lord's Supper and the conduct of worship, and sharing in the pastoral care and spiritual leadership of the congregation. The eldership is a voluntary leadership of the congregation. The eldership is a voluntary ministry, each congregation having a plurality of elders. (b) A deacon or deaconess is authorized to serve in the congregation which elects him or her for periods of time which it specifies by assisting with other deacons (deaconesses) in the ministration of baptism and the Lord's Supper, in the conduct of worship, and in the pastoral care and spiritual leadership of the congregation. These offices are also voluntary.⁸⁹

We see in this statement the order of ministry already suggested in this chapter. It is expanded to include ministers who are both ordained and licensed. And, of course, it includes the lay offices of elders, deacons, and deaconesses.⁹⁰ We also see a clear division between the ordained/licensed and the non-ordained, that is, clergy and laity. In light of this development at the general (national) level, most of our regions, formerly known as state or area associations or missionary societies, have developed, or are developing, similar statements concerning the order of ministry.

The General Assembly of the Christian Church (Disciples of

⁸⁹The Christian Church (Disciples of Christ), "Provisional Design and General Rules and Policies of the Christian Church (Disciples of Christ)," (Indianapolis: June 1972,) pp. 16-17.

⁹⁰At the General Assembly of the Christian Church (Disciple of Christ) held at Cincinnati, Ohio, October 26-31, 1973, considered and adopted Resolution No. 42, "Concerning Women in the Church," called for the churches to give consideration to eliminating separate boards of deacons and deaconesses and "reaffirm the order of diaconate which is representative of both men and women. . ." Many congregations have done this and many others are studying the issues involved.

Christ), met at Louisville, Kentucky, October 15-20, 1971. Additional policies and criteria for the order of ministry in the Christian Church were established. The entire document approved at the Louisville Assembly is too lengthy to be reproduced here. However, there are several important additional and expanded ideas on the previously approved statements on ministry in the Provisional Design. Under the general title: Ministry in the Christian Church (Disciples of Christ) we read the following:

A. The Ministry of Jesus Christ. Within the church the fundamental ministry is that of Jesus Christ whose servanthood, offered to God in behalf of mankind, defines and gives character to all ministry exercised in his name.

B. The Corporate Ministry. As head of his body, the church, Christ calls upon his people to participate in his ministry and thus to make known in the life of the world the reality of God as Creator, Lord of History, Judge, Savior, Father. By baptism every Christian is inducted into the corporate ministry of God's people and by sharing in it he fulfills his own calling as a servant of Christ. This corporate ministry of all Christians is marked by these elements:

1. The praise of God in the church's public worship and by acts of faithful service;
2. Care for the common life of the whole body within which each member comes to know himself as a child of God and finds confirmed his gifts and calling for special service;
3. Mediation of the divine love to the life of all men, including the society as a whole, through loving service, particularly at the points of greatest human need, and primarily through the daily work of God's people.

C. The Order of Ministry. Within the ministry of the whole people of God there is and has been from the beginning a representative ministry called of God and authorized by the church. While all Christians share in the corporate ministry, the term minister particularly describes a person to whom the church entrusts representative responsibility. Through the centuries this Order of Ministry, in various offices, has been responsible to lead in transmitting the Christian tradition from one generation to another, translating and interpreting the Scriptures, proclaiming the gospel of Christ, administering the sacraments, serving

to maintain a company of Christians in continuity with the life and faith of the Apostles, and acting as pioneers and leaders in the church's reconciling mission in the world.

Under the general title: The Office of the Ordained Minister, we read:

The broadest authorization for representative ministry granted by the Christian Church (Disciples of Christ) is conferred upon men and women whom it inducts into the office of ordained minister. By ordination the church recognizes that the ordained person, in fulfilling his calling as a servant of Christ, possesses the abilities, qualities and preparation needed for the performance of his assigned functions, accepts his ministry in and for the Christian Church (Disciples of Christ) and for the whole body of Christ, covenants to undergird his ministry, and grants him authority to perform his ministry as a representative of the church.

In accepting ordination, the ordained minister covenants to obey God by caring for the church, offers his gifts of mind and body to that service, and agrees to fulfill the functions of a minister.⁹¹

These statements reflect ideas of the significance of both ministry and ordination, well beyond anything previously produced by the Disciples of Christ. They have not been widely disseminated as of the present. In my opinion, they were accepted by the Louisville Assembly not because they were examined, but because they sounded right. I personally find these actions of the Louisville Assembly to be in conflict with the Provisional Design. I find this to be most noticeable at the following points.

First, the resolution adopted at Louisville makes a much stronger distinction between the clergy and the laity than I feel is consis-

⁹¹The full digest of this material be found in the Business Docket of the General Assembly of the Christian Church (Disciples of Christ) held at Louisville, Kentucky, October 15-20, 1971, Resolution No. 49, pp. 177-182.

tent with Disciple tradition. I particularly see this in the suggestion that it is the responsibility of the clergy to "administer the sacraments" and to be "acting as pioneers and leaders in the church's reconciling mission in the world." These ideas are too priestly in tone to reflect Disciple heritage, in my opinion. The sacraments, especially the Lord's Supper, are administered by the laity--the elders, deacons and deaconesses--in the Christian Church. In many congregations pastors share in the administration of the Lord's Supper. However, they do not administer the sacrament in the sense that a Methodist pastor, or an Episcopal priest does. All Christians are called to the ministry of reconciliation, as Paul suggests: "God was in Christ reconciling the world to Himself and entrusting to us the ministry of reconciliation."⁹² In some cases laity act as pioneers and leaders in the ministry of reconciliation with greater effectiveness than do the clergy. This is a shared responsibility. While clergy often provide leadership in this area, the suggestion that they are pioneers and leaders is both personally offensive and out of touch with the New Testament understanding of the ministry of reconciliation.

Second, the resolution from the Louisville Assembly speaks of the existence of a "representative ministry," having what it calls "representative responsibility." It suggests, further, that

⁹²11 Corinthians 5:18.

this has always been so in the history of the Church. I have difficulty with this idea. I do not deny the truth of the contention that the Church has entrusted "representative responsibility" to the clergy. However, the way I read this language I feel it is saying that the existence of the Church from one generation to another depends upon this "representative ministry" with its "representative responsibility," that is, the clergy alone. I disagree. The transmitting of the Christian tradition from one generation to another, translating and interpreting the Scriptures, proclaiming the gospel of Christ, administering the sacraments, maintaining a company of Christians in continuity with the life and faith of the Apostles, and carrying out the reconciling mission of the Church in the world is the responsibility of the whole people of God--the Church--not just the clergy. I hear a strong note of apostolic succession in this resolution. This is not consistent with traditional Disciple thinking. I also hear a continuing suggestion that the clergy are to do the ministry of God for God's people. This is not the way I understand the New Testament, nor the heritage of the Disciples. For me, Disciple thinking on this matter is well stated in the Provisional Design where we read, ". . .the Church recognizes an order of ministry, set apart or ordained, under God to equip the whole people to fulfill their corporate ministry."⁹³ In light of these two things, I question these

⁹³Christian Church (Disciples of Christ) "Provisional Design . . ." p. 17.

two things, I question these concepts as being consistent with, and representative of, Disciple tradition.

CONCLUDING THOUGHTS

In what is likely the fullest treatment of the issues of ministry and ordination ever written by a Disciple, Ronald Osborn has made the following statement as the thesis of his book, In Christ's Place.

Christian ministry is directed toward the world.
The ministry of Jesus Christ provides the model for all Christian ministry.
Christian ministry is a responsibility laid upon the entire church of Christ.
Nevertheless the church must entrust some of its members with particular responsibility for equipping all to fulfill the common ministry, and these the church ordains as ministers.
The purpose of all Christian ministry is servanthood.
In order to fulfill its servanthood in the world, the church must order its entire life and ministry in faithfulness to the spirit and character of Christ's own ministry.⁹⁴

For me, Professor Osborn lifts up three very important things. First, he affirms the responsibility for ministry to be that of the whole Church. The contemporary literature on the theme of church renewal literally abounds with this concept which is rooted in the New Testament. A good example of Biblical material of this view is these familiar words, previously pointed out,

. . .if any one is in Christ, he is a new creation; the old has passed away, behind, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry

⁹⁴Ronald E. Osborn, In Christ's Place (St. Louis: Bethany Press, 1967), p. 7.

of reconciliation. . .(II Corinthians 5:17-18.)

Second, he affirms the need for an ordained ministry, with special training, being set apart out of the total community of God's people. Third, he affirms that this special order of ministers is to equip all of the people to God to carry out the common ministry of servant-hood in the name of Christ.

We Disciples, I feel, need to be aware of our heritage which affirms ministry to be the responsibility of the laity, all of God's people. At the same time, this review of Disciple history has clearly pointed out that our heritage is one which has always had a specialized ministry. Originally this specialized ministry was given to the elders who were assisted by the deacons and deaconesses. As the denomination grew and cultural changes occurred, ministry, given to the elders who were lay members of the local congregation, came to be entrusted to the specially trained and ordained professional minister. This is the dominant practice of the Christian Church congregations today.

From this review of Disciple history, we see the ministry of laity practiced by the Disciples was primarily focused upon a select few persons, the elders; lay persons who were chosen to teach, to preach, to administer the sacraments, and to give pastoral oversight to God's people. The practice of confining the ministry to this small group of persons did not develop the ministry of the whole people of God. And, as I have pointed out in the initial chapter of this project, neither has the specialized ministry of the professional

clergy accomplished this ideal since it became the norm of ministry among the Disciples of Christ. Despite these shortcomings of both the lay ministry and the professional ministry in the history of the Christian Church, the seeds for a valid ministry of laity are present.

Two things from Disciple history represent these seeds for me. First, there is the practice of employing laity in the performance of the specialized ministry of the Church. Disciples have consistently seen the validity of having the laity be responsible for the tasks of ministry. Out of this heritage the laity have had opportunities to do ministry, though as this survey of Disciple history has shown the nature of that ministry has changed because of the transition from the plurality of elders to the one-man pastorate. Second, there is the emphasis placed upon the New Testament as the guide for faith and practice. Space does not allow me to detail the many New Testament passages which call for ministry to be the responsibility of the whole people of God.⁹⁵ However, one particular text does need to be lifted up. It is from Ephesians:

And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ. . .⁹⁶

⁹⁵Among the more important New Testament passages which call for the ministry of the laity are the following: Matthew 5:13-16, Luke 4:16-21, John 15:12-17, 17:18, Acts 1:6-8, Romans 12:1-8, 1 Corinthians 12:4-13, 11 Corinthians 3:3-6, Galatians 5:1, Ephesians 4:1-6, Philipppians 1:27, 2:5-7, Colossians 3:12-17, 1 John 4:19-21.

⁹⁶Ephesians 4:11-13.

The writer is reminding God's people that they have received many gifts in order to carry out their mission. The specific ministerial offices--apostles, prophets, evangelists, pastors, and teachers--are given to equip God's people for their ministry. Therefore, those who have the gifts for performing these ministries, especially the contemporary pastor, are called to exercise a style of ministry which equips God's people, the laity, for ministry in the name and Spirit of Christ, who has given the Church its "fundamental ministry."⁹⁷

Reflecting on the things which have consumed our attention in this chapter, I feel the Disciples' history gives a firm foundation for, and development of, the ministry of the laity. Crucial to achieving this ideal is the way in which the clergy of the Disciples' exercise their ministry. It is to these matters that our attention will be directed in the remaining chapters of this project.

⁹⁷Christian Church (Disciples of Christ) "Provisional Design . . ." p. 16.

CHAPTER 3

A SURVEY OF MODELS OF MINISTRY OF THE LAITY

In deciding to do this study, I determined to investigate the work of several colleagues in my denomination to compare what I have been doing with the models of lay training which they have developed and used in their congregations. Since geography was a problem, two of the four congregations selected to be studied were investigated by means of correspondence and telephone interviews with the pastors, while the two congregations located in the Los Angeles area were investigated through personal interviews with the pastors. I am grateful to these colleagues for their interest in this project and their willingness to share their experiences with me, not to mention the time which was involved in their doing so. The results of this survey of four congregations' experience with developing the ministry of the laity is outlined in what follows in this chapter.

FIRST CHRISTIAN CHURCH, CORVALLIS, OREGON

The pastors of the First Christian Church, Corvallis, Oregon are Arthur C. Morgan and Kenneth H. Jones. Morgan holds the Doctor of Religion degree from the School of Theology, Claremont, California. Jones is presently working toward a doctorate. He has had extensive training in the fields of human relationships and group dynamics. With his wife, Dawn, he has developed a significant program of Marital Enrichment Training in the Northwest. He is a licensed instructor

with Effectiveness Training Associates.¹

First Christian Church, Corvallis, Oregon is a downtown congregation located in a community which is the home of a major university, Oregon State. It has a membership of 671 persons.²

In a brochure outlining the policies of this congregation, the following statements are found:

1. We will remain a downtown Church and seek to provide ministry appropriate to a downtown Church.
2. We will direct our resources toward people rather than buildings.
3. We will accept Campus Ministry as a major mission opportunity and responsibility, and make the congregation the center of this work.
4. We will promote ministry by the laity and use professional clergy as enablers of laity in performance of ministries in the world.
5. We will consider "mission" to be any programmed ministry to persons beyond our own membership, whether in this community, state, nation or world.³

Building upon this statement of policies, particularly the fourth one in the list above, a letter received from Art Morgan contained the following expansion on this concept,

We struggle with lay involvement too, but are farther down the road than some. Some preliminary factors:

1. An honest-to-goodness understanding that the ministry belongs to the laity by both clergy and laity. . .
2. A commitment to ministry and mission by laity. . .
3. A willingness to seek and receive training for specific tasks and functions. . .

¹Effectiveness Training Associates is the umbrella organization which regulates and owns rights to the program known as Parent Effectiveness Training (P.E.T.), 110 S. Euclid, Pasadena, California.

²Christian Church (Disciples of Christ) Yearbook and Directory, 1975 (Indianapolis: General Office of the Christian Church, 1975), p. S200.

³"If You Are New Here. . ." First Christian Church, Corvallis, Oregon.

4. A structure that used the lay persons in meaningful ministries.
5. A professional ministry that is proficient in exercising an enabling ministry.⁴

This statement of policies and expansion upon them by the pastor, Dr. Morgan, gives some general background about this congregation.

The program of lay involvement and lay ministry being carried out in this congregation was begun by Dr. Morgan's predecessor in this post, Dr. George N. Reeves. The preliminary work in developing this concept of ministry of the whole people of God was done under his leadership. Most of the implementation of this program has been done since Dr. Reeves retired. Ken Jones has been the connection through most of the process. "But," said Morgan, "the philosophy and program were developed, written, and implemented by lay persons, with clergy as resource. In no case that I know of did any of the professionals develop the program. We shared in the hammering, but it belongs to the laity."⁵ In addition, Dr. Morgan indicated that the bulk of the training activities had been conducted by his colleague, Mr. Jones. He and Jones divide the responsibilities of ministry on the basis of two categories, Administration and Pastoral Care. Morgan handles the former, while Jones is responsible for the latter. Morgan emphasizes and exercises the Biblical and theological skills. Jones emphasizes and exercises the practical skills. Combining their interests and

⁴Based on personal correspondence between Dr. Arthur C. Morgan, Pastor, First Christian Church, Corvallis, Oregon, and the writer.

⁵Statement by Dr. Arthur C. Morgan, telephone interview, January 22, 1975. Augmented by correspondence with Dr. Morgan following his receiving the first draft of this project.

skills they share in the variety of leadership training activities, both in terms of developing program with the laity and of conducting some of the training themselves.

Morgan describes the congregation's life and program in these words,

Throughout our official structure are persons who have received group process training of one sort or another. Many of our leaders have been participants in at least one group process event.

One of the more immediate results of this level of lay training is that most of our functions are actual ministering events, rather than primarily committee or planning events. . . .

Our laity are more involved in the actual ministry-to-persons roles now, and are concerned for this aspect of all our work. It is in the involvement in personal caring work that the rewards occur and the motivation to continue is provided. . . .

We anguish over getting the right leadership. We have some real soft spots. But the principle is the thing. We intend for the leadership to rest with the laity, and we want and expect laity to be ministering ministers with as much expertise as possible. And they are doing it.

The thing that impresses me is that there is a ministering carry over outside the Church. The result is a continual trickle of community persons who have been influenced by caring persons trained in our programs.⁶

I shared the "Criteria for Ministry of Laity" which are outlined in Chapter One of this project with both Dr. Morgan and Mr. Jones. I was unable to get in-put directly from Mr. Jones, however, I did have a telephone conversation with Dr. Morgan. In response to my question as to whether or not these criteria were on target, from his experience, I received this response:

⁶Morgan, correspondence.

In general, they are on target. I think the root question is not "Whose job?" Rather, the question is "What is the job?" If the focus is on the latter question then we can work together to determine what is to be done and how the job will get done.⁷

I asked if he would suggest any additional criteria to be added to the list I had developed. He responded,

I feel the congregation needs to be seen as a mission center. When this is understood then we can ask another question. It is this: "How would the church have to be to make an impact?" As I see it, this means the following things are needed: first, a common theological understanding--all people are involved in God's scheme of things and all can contribute; second, a common Biblical understanding in which structure is seen in a non-authoritarian way and the minister is not "the boss;" third, a common understanding of what the Church is--when we became a mission/ministry center then we were freed up; fourth, people need to help clergy develop enabler skills.⁸

Finally, I asked Dr. Morgan to reflect upon his style of leadership and how it has changed through his experience in this ministry in which he has worked to enable the ministry of the laity to emerge in this congregation. He offered these comments,

This has been a style to which I have always aspired. The ability to do it has depended on the situation. In this congregation, there is a high quality group of laity who have caught the vision and run with it. Also, we had Ken to do the necessary training. So, in my experience, the basic philosophy has always been there. . . .The minister is increasingly in preaching and teaching, plus the more radical kinds of pastoral care. This provides more availability so that I can be called in as needed. . . .The benefits are many. The fun is where the action is, that is, where people are growing and changing. When people get in here, they get "turned on." Worship has been primary in all of this. It's a forever struggle. We never arrive.⁹

⁷Morgan, interview.

⁸Ibid.

⁹Ibid.

FIRST CHRISTIAN CHURCH, WHITTIER, CALIFORNIA

Co-pastors of the First Christian Church, Whittier, California are Dennis B. Savage and William R. Terbeek. Both hold the Bachelor of Divinity degree from the University of Chicago. Dr. Savage holds an honorary doctorate from Chapman College, Orange, California. He has been serving this congregation since March of 1968. Mr. Terbeek joined him as co-pastor in the fall of 1969, following many years of service as a member of the staff of the Christian Church (Disciples of Christ), Southern California-Southern Nevada. Dr. Savage was my predecessor as pastor of the Temple City Christian Church.

First Christian Church of Whittier, California is located in a suburban area some fifteen miles east of downtown Los Angeles. The community is predominantly white, middle class. In recent years a steady influx of Spanish surname Americans has been moving into the community. As of the present, the congregation has had only a few non-white persons become members. It has a membership of 847 persons.¹⁰

The basic program of this congregation is the Adventure Series. This was originally developed and launched by Dr. Savage when he was serving the Temple City Christian Church. The purpose of this program is stated as follows, "The Invitation to Adventure Program (Adventure Series) gives alert Christians an opportunity to make new discoveries about themselves and their faith in a disciplined study program in

¹⁰Christian Church (Disciples of Christ), p. S26.

their own congregation."¹¹ The format of the program is a series of weekly meetings of two hours each, running for a period of ten weeks. Group size varies from a minimum of eight persons to a maximum of fifteen persons. There are four series in the program. Series I emphasizes theology and personal faith. Series II zeroes in on the growth of the person. Series III concentrates on the mind of Christ, not from an intellectual basis, but from an experiential basis. Series IV deals with both theology and witness. At the conclusion of the series, group members are asked to write their own theological stance to share with the group in developing a program of corporate witness. The leadership for this program in the Whittier congregation was originally provided by the pastors, both of whom still lead groups. Lay persons have now been trained to lead groups. Their training consisted basically of participation in the program first as group members. Those who demonstrated the most promise as leaders were then brought together by the pastors for additional training. Then, they were assigned to lead groups. The program is thoroughly outlined. The leader has no responsibility for developing the sessions which he or she leads. The emphasis in the leadership role is upon facilitating the group process. This has proven to be a very effective program in this congregation, particularly in building a loving community. The pastors estimate in excess of 250 persons have been

¹¹ Christian Church Southern California-Southern Nevada, "Invitation to Adventure."

through at least the initial series as of this time.

One group of persons has gone through all four of the series. Since the goal of the last series is action through corporate witness, the group which has completed their study and training has moved into the area of ministering to singles, especially those divorced and widowed. This project has been in operation for just a few months, but has met with good response from both singles in the congregation and some who are outside of the congregation. The emphasis of the project has been upon recreation as well as upon personal growth opportunities.

Other leadership training activities have concentrated upon events with designated leaders. The pastors identified several types of programs which have been held. Several prominent denominational leaders have been invited to the congregation to preach in the Sunday worship services. In addition, these leaders have met with congregational leaders for the basic purpose of raising their consciousness about the various concerns of the Church in mission, particularly at the national level of denominational work. Regular retreats are held with the elders and their spouses to increase their skills in pastoring. The elders of this congregation work through neighborhood groups, with each elder assigned to be responsible for a neighborhood. Their specific concern is to keep in touch with members of the congregation who tend to be on the fringes of congregational life and to respond to special needs which arise with illness, death, and other crisis experiences. An on-going training program for

teachers in the Church School is directed by staff member, Marjorie Reinstadt, Education Specialist. Mr. Terbeek works actively in this program, too. The emphasis of the training program is to bring persons into it before they assume responsibilities for teaching, so that there is always a pool of trained teachers.

In addition to training activities, opportunities are provided for members of the congregation to involve themselves in a variety of experiences which emphasize service and witness. One such event is Projects Day. It is described as follows:

Projects Day is a day when our older women, some younger, come down and work on the stamp project and such things. They are the ones who make the crafts which are given to the shut-ins in the Shepherding Program. It's the kind of an idea that you are never too old to have some kind of a ministry. They are simple things, sometimes complicated, just things which can be sent out to shut-ins. It's also a valuable service because they process clothes for Eastmont, Church World Service and the like. It provides a good way to get a lot of little jobs done.¹²

Another service activity is known as the Shepherding Program. This is a ministry directed exclusively to shut-ins, both persons who are members of the congregation as well as persons who are not. The shut-ins are both homebound and institutionalized in convalescent hospitals and other such facilities. Birthdays, holidays, and other special days are the occasion for remembrances to be taken to shut-ins. In some cases, especially where persons live alone, there is a daily

¹²Statements by Dr. Dennis B. Savage and Mr. William R. Terbeek, personal interview, December 13, 1974.

telephone contact made to check on the person's welfare.¹³ One other activity carried on by this congregation involves using the skills and talents of persons with creative gifts of writing, composing, and acting. Several plays and musical productions have been created by members of this group and performed by other members for the congregation. The major focus of their efforts is to communicate ideas, not just to entertain.¹⁴

Through all of this an effort is made to provide many opportunities for persons to tell what they and others are doing and to constantly keep witness and service before the entire congregation. This represents the matter of "payment" for those who participate in the ministering activities of the congregation.

In a personal interview with both Dr. Savage and Mr. Terbeek, I shared with them the "Criteria for Ministry of Laity" which has been mentioned earlier. The comments I received from them about these criteria were as follows:

The matter of ownership is very important. We have tended, in the church, to hire people to do ministry for us. Lay people have tended to say to clergy, most often subconsciously, "You make the decisions and we'll tell you what we don't like." . . . The matter of leadership training is imperative. Our program is built upon the foundation of a small group program, the Adventure Series. Leadership training has tended to be done in specialized skill areas. Payment is most important. We are constantly working to

¹³One aspect of the Shepherding Program of the First Christian Church, Whittier, California was described in an article by a member of the congregation, Sherry Barber, "A Ministry," The Disciple, 1; (November 10, 1974), p. 21.

¹⁴Savage and Terbeek, interview.

affirm persons in the ministries which they carry out. Where and when it is possible we commission persons for ministry as witnesses in certain areas of their lives, such as P.T.A., hospital volunteer programs, service on boards of community organizations, and the like. We feel these criteria are on target.¹⁵

Both men were asked to reflect upon the development of their style of ministerial leadership, particularly at their point of awareness of changes which had come in the way in which they carried out their individual ministries, as well as their ministry together.

First, Dr. Savage responded as follows:

The first parish I served was before seminary. . . . It was an interdenominational church. . . . I would say they helped me. I was a greenhorn. . . and I guess that's where I learned to trust. . . . They didn't treat me as a guy on a pedestal. They treated me as just a fellow Christian. They would share with me the cute little, risque stories they had heard, or share with me their problems, or I could get out where I was with them. That was a tremendous training ground. . . they shaped me. . . . I think Temple City really shaped me again. I did get in on the ground floor of the growth group movement. . . . I did not go to Bethel, Maine, but I did go to Green Lake, Wisconsin, which was the first outpost from Bethel. I was just enamored with it.

When you work in national work, you are working with peers. . . . Nobody's beneath you. Interdenominationally, I set up the committee stuff, but the people who ran it were. . . denominational leaders. They didn't consider themselves above me. There was no talking down. So, I didn't have any experience of that until I came to Santa Ana. I goofed there on some things. I wanted to do group work and I moved too fast. They were not ready for it. They were used to the other method of ministry. But Temple City was ready. They helped shape me. So, I think it has just been a growth process. . . . It started in that first parish, and I don't think seminary trained me that way. . . . Seminary gave me the academic.¹⁶

Mr. Terbeek's responses to my questions were these statements,

¹⁵ibid.

¹⁶ibid.

More of the things I have done have been administrative or helping people in groups to function the way that I think groups are supposed to do, not necessarily leading those groups. . . I see the value of lay ministry, motivating people, but it's quite different from the way Dennis does it. . . I work with people who are responsible for groups and get them to do it as much as possible. I'd rather talk with them, be there, support, stand by. . . have them carry the leadership and be in the key role. Sometimes I take leadership, too.

I think I find myself more frequently sensitive to the trends. "What is the meaning?" . . . "Where does this take us?" Dennis does that, too. . . We used to say in Christian Education that it was like the guy who used to spin as many plates as he could at once and keep them all going. The professional ministry is definitely that. You're keeping a lot of things going at once. I'm not as concerned about all of them going as I am in the process of going, so there is some change, growth, and things happening. . . The teaching ministry is the ministry I'm interested in. This is how I have always come at it. . . The jobs I've done have been different. I haven't repeated as I have gone from one place to the other. I haven't had that kind of experience to draw on to say, "Now, let's do the same thing over here." . . That's been fun for me. . . I came here intentionally. . . to polish the skills of the pastoral ministry.¹⁷

In conclusion, both pastors indicated that much has been accomplished toward the goal of being and becoming a ministering congregation. However, they feel there is a long way to go before the congregation can be called a totally ministering congregation.

ALL PEOPLES CHRISTIAN CHURCH, LOS ANGELES, CALIFORNIA

Serving as pastor of All Peoples Christian Church, Los Angeles, California, is Denton L. Roberts, Jr. He holds the Bachelor of Divinity degree from Drake Divinity School, Des Moines, Iowa.¹⁸ Mr. Roberts

¹⁷ibid.

¹⁸Drake Divinity School, (a part of Drake University,) Des Moines, Iowa, was a seminary of the Christian Church (Disciples of Christ.) It was phased out as a graduate school a few years ago.

is a Clinical Member of the International Transactional Analysis Association. He is currently a Provisional Teaching Member and will become a Full Teaching Member in August of 1975.

All Peoples Christian Church is located in the inner city of Los Angeles, just south of the Santa Monica Freeway, on East 20th Street, some three miles from the Los Angeles Civic Center complex. It is a racially mixed congregation, which draws persons from all over the Los Angeles basin into its membership, particularly persons who are looking for an interracial congregation. The constituency is predominantly middle-class, though there is in the congregation a core group of persons who are in low-income families who live in the immediate neighborhood. The congregation shares facilities with the All Peoples Christian Center, a community center which owns the property and buildings. All Peoples Christian Center is a "home mission" of the Christian Church (Disciples of Christ,) operating autonomously under the umbrella of the denomination's Division of Homeland Ministries, headquartered in Indianapolis, Indiana.¹⁹ The Center provides a variety of community services, including a program of Day Care, youth activities, and the federally funded activity, R.S.V.P. (Retired

¹⁹All Peoples Christian Center was the successor to Japanese Christian Institute. It was established in October of 1942 with the assignment of the Reverend and Mrs. Dan B. Genung by the United Christian Missionary Society, Indianapolis, Indiana. It is located at 806 E. 20th Street, Los Angeles, California. It is a nationally recognized Community Center which serves a multi-racial inner city neighborhood. Thomas B. Norwood serves as Director of All Peoples Christian Center. All Peoples Christian Church was organized and chartered on May 26, 1946. The Community Center and the Church share common facilities, though they are autonomous organizations, administratively and financially.

Senior Volunteer Program.) The congregation has a membership of 207 persons.²⁰

The unique thing about this congregation is its use of the resources of Transactional Analysis in its program.²¹ As an outsider, I had the impression the entire life of the congregation was centered upon the use of Transactional Analysis, more commonly known as T.A. However, Mr. Roberts informed me this was not so. He described the function of the church to be in these areas, "Nurture considerations, making ourselves powerful to be able to speak to the issue considerations, and being on the frontier to take care of the issue considerations."²² Currently the issue which the congregation is most concerned about is in the area of the institutional church and racism. Mr. Roberts stressed the order of these areas was intentional. He outlined the role of T.A. in the congregation as follows: "We use T.A. to build a non-toxic community of unqualified love and to consider ourselves as being both potent and powerful in society. Once we have these two things, then we want to be involved in the issues."²³ He further described the All Peoples' program in these terms:

When I came to All Peoples, I worked the first 1-1/2 years to strengthen the institution. It was a congregation receiving

²⁰Christian Church (Disciples of Christ) p. S22.

²¹Transactional Analysis as developed by the late Eric Berne, M.D., is a method of human understanding. It has been popularized by the best-selling book by Thomas Harris, I'm O.K.--You're O.K. (New York: Harper and Row, 1967)

²²Statement by Denton L. Roberts, Jr., personal interview, January 20, 1975.

²³Ibid.

\$13,000.00 per year in gifts, but spending \$18,000.00. That could not continue. It was also at the time of the organizational separation of the congregation from the Center. There were a lot of people anxious about that change. In February of 1971, I began with a group of six people in the Development Seminar. Now we have between 75 and 120 persons each week on Tuesday nights. There is a broad spectrum of persons who attend this program which is a community service. People can choose to do what they want to do. We offer four options: Therapy, Didactic, Permission Groups, and Specialized Theory. The Development Seminars, now led by persons who have been through the program first are meeting in ten locations outside of the church at present involving some 250 persons. Since 1971, there have been twenty-five such groups serving some 1,000 persons. At least 50% of the members of the congregation have never been in any of the T.A. activities. T.A. is the counseling arm, but not the central thrust of the congregation. This is as traditional as any. Its concern is to present the Good News, to celebrate, and to be evangelistic.²⁴

I shared with Mr. Roberts, as I have with all of the others I interviewed, the "Criteria for Ministry of Laity." He indicated a dislike for the word "demand," which I had originally used in each of the five criteria. He said, "Demand is responded to in one of two ways, either compliance or rebellion. Neither response is desirable for prompting the growth of either groups or individuals."²⁵ He felt the issue of payment was primary, though he indicated he would use another term. "The way to develop leaders," said Roberts, "is to give them what they want."²⁶ Reacting to the importance of leadership

²⁴Ibid. The Development Seminar is a program which focuses on personal growth using the resources of Transactional Analysis. The program was originally conducted just for members of the All Peoples Christian Church. After a core group of members had been through the program it was expanded to suburban churches whose members were interested in their personal growth as well as developing interracial and intercultural understanding.

²⁵Ibid.

²⁶Ibid.

training, he said.

People have information. What they don't have is the vehicle to do what they want to do. People have the answers. It's the questions they struggle with. Training is merely opening them up to discover the resources they have so they can meet the challenges which face them.²⁷

He went on to state,

Our problem is that we are so oriented to finding out that people are not "O.K." and telling them so. As a result, change comes on people too hard and too demanding. What we need to do is to stroke people for what they are already doing and to support them in it. Ten people can change an institution. They can do so by taking charge of the stroke economy in the institution. They will need to stay out of the triangle of being the victim, the rescuer, or the persecutor. They must decide how to love and to give strokes to the others in the institution. When the decision is made, they simply do what they have decided to do.²⁸

When this is done a non-toxic community is created. The institution can get on with the business of carrying out the purpose for which it was established.

When asked about his motivation for doing his ministry in this manner, Mr. Roberts put the matter succinctly, "I just don't like to be ineffective. As a young clergyman, I noticed that people stayed in the same spot. I could run a good calendar, but it went on over and over again each year. I was bored. I began looking for a way to change this. I found it in T.A."²⁹ Mr. Roberts began equipping himself to use this tool while pastor of First Christian Church, Liver-

²⁷Ibid.

²⁸Ibid. The term "stroke" is one which comes out of Transactional Analysis. A stroke is defined as "a unit of recognition." All Peoples Christian Church, "Every Child is Born a Prince or a Princess."

²⁹Ibid.

more, California. It was there he first began to use it in his ministry. "I use T.A. because it frees people and empowers them," he said.³⁰ He further commented about his style of leadership,

Seminary didn't prepare me for this. I always saw a "status equal" church. I never really made a shift from the traditional ministerial role because I never functioned that way. Pastoral functioning is important, but I have never allowed it to run only off of my energy. I have always "done my own thing."³¹

When I asked him if there was any problem of elitism in the congregation, with those who are not involved in the T.A. activities feeling "left out" because they chose not to participate in this dimension of the Congregation's life, his response was as follows:

Everything is open. Closed groups are not allowed. Anyone is welcome to come to any group they choose to, either to participate or to observe. I keep a low profile of myself so that T.A. is never the main program of the church. It is the counseling arm of the church only. I accept suggestions from anyone and support them in doing whatever it is they want to do or think the Church ought to be doing.³²

Mr. Roberts suggested the following statement, a paraphrase of Luke 14:18-19, as perhaps the best summary of the life of the All Peoples Christian Church:

ALL PEOPLES (IT'S THE PEOPLE)

Luke 4:18-19

All Peoples' Affirmation

The spirit of the Lord is upon me,	I am in touch with my power,
Because He has annointed me,	And I have permission,

³⁰ Ibid.

³¹ Ibid.

³² Ibid.

To preach good news to the poor,	To love those who have no love,
Recovering of sight to the blind,	To bring to awareness that which is lost,
To set at liberty those who are oppressed,	And to remove the pressures that weigh heavily upon man,
To proclaim the acceptable year of the Lord.	To point out that NOW is the time when we are accepted. ³³

FIRST CHRISTIAN CHURCH, ALEXANDRIA, VIRGINIA

William C. Hobgood is the pastor of First Christian Church, Alexandria, Virginia. He is assisted in ministry by an unpaid, volunteer seminarian, Mrs. Linda Penn, who is a student at Wesley Theological Seminary. Mr. Hobgood holds the Bachelor of Divinity degree from Lexington Theological Seminary, Lexington, Kentucky. He is doing work toward the doctorate at George Washington University. He has been pastor of this congregation for 9-1/2 years, coming originally as the Associate Pastor, then moving in as Pastor when his co-worker, Charles Bayer, resigned to accept a pastorate in Chicago, Illinois.

First Christian Church, Alexandria, Virginia is located in suburban Washington, D.C. It is described as a metropolitan congregation by its pastor, in that its membership is drawn from persons who live in high-rise apartments and condominiums, as well as low-income

³³All Peoples Christian Church, "All Peoples Christian Church."

families and suburban families.³⁴ It has a membership of 385 persons.³⁵

The program which called my attention to this congregation is known as Lay Pastoral Training. I learned of it through exchanging newsletters with Mr. Hobgood, with whom I went to both college and seminary in Lexington, Kentucky. According to Mr. Hobgood, Lay Pastoral Training is a year-long program which is divided into three segments: 1) Personal growth and communication skills, 2) Understanding of personal crises, and 3) Supervised practicum.³⁶ The stated goal of this program is ". . .enabling lay members of the congregation to grow in their effectiveness in relating to persons with specific personal problems that need the kind of attention a Christian's understanding can help heal."³⁷ Hobgood stated, "There are two places where the Christian lay person will be met with such problems, in the corporate life of the church and in his/her private life."³⁸ Through this program participants ". . .have become much more involved in the ministry of the Church as an outgrowth of their participation in training," said Hobgood.³⁹

³⁴Statement by Mr. William Chris Hobgood, telephone interview, January 20, 1975.

³⁵Christian Church (Disciples of Christ), p. S30.

³⁶Based on personal correspondence between Mr. William Chris Hobgood, Pastor, First Christian Church, Alexandria, Virginia, and the writer.

³⁷Ibid.

³⁸Ibid.

³⁹Ibid.

In talking with Mr. Hobgood by telephone, I gained additional information about this effort in training laity for ministry. He told me this program grew out of a long experience of involvement in which this this congregation expended itself in a variety of ways in the community in which it is located. A renewal commission, established by the congregation about ten years ago, dealt with the "nature and meaning of the Church." Out of their study a program of heavy involvement in the community was undertaken. After some five to seven years' time, the people were drained by the output and effort they had given in community action and service. Hobgood commented, "We were so extended community-wise that no nurturing was going on internally. We were wearing ourselves out."⁴⁰ Realizing the need for a balance between nurture and mission, the decision was made to enter the program of Lay Pastoral Training. This was begun in 1972.

The full program known as Lay Pastoral Training is described more fully by what follows. This outlines the three basic components previously identified:

Personal Growth and Communication Skills

These cannot be separated. Consequently, we approach them in a wholistic manner in LPT. Meeting twelve times over a fifteen-week period, this phase of the training focuses on: 1) self-assessment of values, theological perspective, and ability as a communicator, 2) the art and meaning of personal change, and 3) learning to listen and articulate in a non-judgmental way.

There is a heavy reliance on such experiential educational tools

⁴⁰ Ibid.

as values clarification. . .role reversals, and various group configurations that enable participants to gain feedback about themselves in ways that are minimally threatening. . . .

The aim of this phase is quite clear: learning to find out where I am at any given time. . .and where the other person is. It is communication with both self and others that we seek. It is done in the context of a support group. . .We place high value on trying to identify the participants' needs and shaping the training in those directions.

Understanding of Personal Crises

Having spent many hours in learning to listen and express ourselves better and nonjudgmentally, the training now becomes more specific. Still experiential in nature, the focus is directed to three personal crises areas: 1) crises of loss-death, a friend leaves, loss of limb, etc., 2) crises in the family, and 3) crises of purpose--motivation, professional interest, faith, etc.

Each of these segments is given at least four two-hour sessions . . .using role play, etc., as the primary training means. Case studies, from trainers and participants are analyzed. Hypothetical "What would you do in this case?" problems are dealt with. Problem solving techniques are offered. The emphasis is on relating to persons in crisis with unbiased compassion. By this we mean hearing where the person is without letting one's own personal baggage clutter the communication process.

During this phase of the training, we seek to experience a rise in the confidence level of the lay participants to deal with the crises of others. Trust of others and of themselves frequently goes up considerably in this part of the program. Our hope is that by the end of this part of the program the participants will feel secure enough in their skills as listeners to begin specific ministries to individuals with particular needs.

Supervised Practicum

It is impossible to require this part of the program, except for those who utilize their training in ways that fit into the program of the church as a whole. Our suggestions in this area are that individual members of the group contract with the pastor for a supervisory period. . . .Our aim for those who contract for supervision, is that they will meet individually with the pastor at

least once a month to discuss the persons with whom they are working. After a period of time in such an arrangement these participants then negotiate with the pastor and program leaders for corporate responsibility in the places they feel they can be most effective.⁴¹

Mr. Hobgood was excited about the results of this training program.

He shared the results,

Our experience has been that the most exciting payoffs of this training have not been the programmatic ones, but the situations the participants have been able to respond to in their own daily lives. Many stories come back to the trainers of how much greater their confidence, skill, and awareness has become as a result of the training. Others have used the training ultimately, as launching into a deeper quest around their own lives. Perhaps the most significant corporate result has been the added leadership this program has provided all across the congregation's life, as a result of the feeling that all leadership roles are, in part, pastoral. We have grown as a community of support because, in a real way, the persons who have taken Lay Pastoral Training have infiltrated the whole church with a deeper sense of the importance of support to our life.⁴²

I asked Mr. Hobgood what problems had to be faced as a result of this program. He indicated problems had been minimal. Those which had arisen had been dealt with directly with good results. The major problem has been with those who had feelings of jealousy because they were not involved in such an intense group experience, not with the persons who were being trained in the program. In general, he felt the congregation had received this activity very well. Several persons are now working directly under the supervision he gives them dealing

⁴¹Specific resources mentioned are Louis E. Raths, Merrill Harmin, and Sidney B. Simon, Values and Teaching (Columbus: Charles E. Merrill, 1966), Sidney B. Simon, Leland W. Howe, and Howard Kirschenbaum, Values Clarification (New York: Hart Publishing Company, 1972), and the "Religious Attitudes Inventory," Family Life Publications, Inc., Box 427, Saluda, North Carolina, 28773.

⁴²Ibid.

with persons who are in crises.

As with the others interviewed in this project, I shared with Mr. Hobgood the "Criteria for Ministry of Laity." He indicated these things had been very much a part of his experience. Commenting on the matter of ownership, he stated, "Ownership is most definitely a factor in Lay Pastoral Training. I find there is a high correlation between the level of ownership participants experience in the program and the depth of commitment they make to carrying out the ministry for which they have been trained."⁴³ He affirmed a tremendous value for there being a visible community for those who are in training, as well as those who are seeking to use their skills in ministering. In regard to the matter of trust, he said, "My primary style has been one of taking control instead of giving support. It has been difficult learning how to negotiate and trust in this process. But, it is the only way to operate, despite the difficulty."⁴⁴ As he reflected upon the matter of the importance of leadership training, he affirmed his belief that the clergy, in general, do not use their skills in this area as fully as they might do so. Finally, he felt the matter of payoff was vitally important, too. In response to my query about additional criteria he saw as being important to add to this list, he responded by saying, "The theological undergirding for this work is essential. If this is not present and made a part of the program it is insuffi-

⁴³Hobgood, interview.

⁴⁴Ibid.

ciently grounded in the faith heritage of the Church and the program will be hurt."⁴⁵ The emphasis upon training and skill development sometimes causes us to neglect the theological undergirding of the work being done. This is especially important in a time when the Church is apparently becoming more and more a "remnant community."

Finally, I asked Mr. Hobgood to reflect upon the personal changes which had occurred in him, both personally and professionally, through this experience. He made the following response:

Lay Pastoral Training began as I was learning to do experiential education as opposed to a didactic style. I notice two basic changes in me as a result of this experience. I trust lay persons more deeply than I did before. I don't feel the need for control of the total church program as I felt previously. Through the use of the methodologies of working with groups, I have gained security in the ways of doing experiential education. I see myself as a teacher/enabler. I value highly the process of letting the person learn instead of trying to make the person learn. I feel very positive about these changes. In my first pastorate in Charlestown, Indiana, as pastor I was sitting on top of the world, though it was not a big world. In Alexandria, the first five years were ones of high risk. But we hit a crisis. We were spent through community involvement. We had people coming to us who could no longer give. They needed nurture. In the second five years here we have been in the "heart beat" phase, in which blood is drawn in for cleansing and is pushed back out into the world. Instead of having a high visibility role in the church and the community, I have moved more and more to being a teacher/enabler. It is a role I like and like to fulfill.⁴⁶

PERSONAL REFLECTIONS

I have many thoughts about these four interviews. I see both commonalities and differences between what I've been doing and what

⁴⁵ Ibid.

⁴⁶ Ibid.

these colleagues in ministry in the congregations have been doing. The most important of my reflections about this are stated in what follows.

First, we all share a sense of excitement and enthusiasm for the work we are doing. This is due to two things. On the one hand it is based on our seeing people come alive and take responsibility for their lives and their ministry. On the other hand, seeing this happen in people's lives has been an enhancement to our self-esteem and provided self-satisfaction as pastors.

Second, from my observations, all of these institutions are healthy. They are meeting a wide variety of needs, both for those who make up their constituencies and in the communities in which they are located. I attribute this to the fact that in each congregation there is a strong nurturing base in addition to the specific leadership training activities. It was interesting to note that each of the pastors interviewed spoke of the increased significance of worship in the life of the congregation each was serving. Worship needs to reflect the life of the community which gathers. Apparently, in these congregations, it does.

Third, the criteria for ministry of laity which I developed were basically affirmed by all of them, with some modifications suggested and additional criteria shared with me. I believe these five criteria are important guidelines for anyone who wants to seriously get involved in developing the ministry of the laity in his or her congregation. I feel one which should be added, although for me it

is implicit in what I mean by leadership training. It is the theological undergirding of the concept of the ministry of the laity. This perhaps is more important in the total life of the congregation, done through preaching in worship, teaching in small groups, and in interpretation through the congregation's channels of communication and power, than in any training program itself. Done in this manner, it helps to establish a climate for the acceptance of the ministry of the laity in the entire congregation, not just among those actively being trained to more fully actualize their ministry.

Fourth, each of these pastors indicated their style of ministry and the skills to accomplish an enabling type of ministry came out of nonseminary training experiences for the most part. Also, their experience in the pastorate had made them conscious of the need to do this type of ministry. I would include myself in this, too, for this has been my experience.

Fifth, each of these pastors indicated he was not willing to go back to an old style of ministry. The opportunity to be a part of a ministering community in which one enters into partnership with the laity is more meaningful than being "in charge" and "calling all of the shots." This is not an abdicating of leadership responsibility. Instead, it is exercising leadership in a context of shared decision making and taking responsibility for the unique tasks for which one is equipped, instead of trying to do everything involved in ministry alone.

Sixth, the different approaches taken to develop a group

of persons who will take responsibility for the ministry of the laity indicates to me there is no one way to do this. There is a wide variety in the approach of these pastors who serve quite different congregations. In fact, each is unique as the interviews bear out. Also, when compared with the program I have undertaken in the Temple City Christian Church, they retain their individuality. The only point at which there is a duplication, is with my congregation in Temple City and the First Christian Church, Whittier, California. Dr. Savage made use of the Invitation to Adventure program in Temple City Christian Church between 1963 and 1968, when he was its pastor. However, since his move to the Whittier congregation, only one group has used this program in Temple City. That occurred in the fall of 1968 when I first arrived. I participated in this group which was led by a lay person. I was anxious to experience this program first-hand since it had played such an important role in developing the congregation I was, at that time, beginning to serve as pastor. My efforts in Temple City have, no doubt, been enhanced by the foundation built by the Invitation to Adventure program. However, I have worked in a very different mode than the one which was so ably exercised by Dr. Savage when he was in Temple City. The variety is a sign of hope, as I see it, for others who desire to make a more concerted effort in both training the laity for and involving the laity in ministry. I'm certain that there is infinitely more variety in this area of the church's life than this limited survey has discovered.

The ministry of the laity is alive and well in the life of

God's people. May it increase through increased training by the clergy.

CHAPTER 4

MODELS FOR LAY TRAINING

TEMPLE CITY CHRISTIAN CHURCH

GROWTH GROUP FACILITATORS--FALL 1972

For a number of years I have been aware of the potential for growth open to an individual who shares in a small group. The congregation of Temple City Christian Church had experience with the value of small groups through a program which was developed and led by Dr. Dennis Savage. It was known as the Adventure Series.¹ This past experience with small groups gave us a good foundation for new program in this area. When I proposed we enter into a program through which a wide variety of offerings in small groups would be available to the congregation, there was enthusiasm on the part of both the Growth Groups Task Force and the Administrative Board. To facilitate this decision I wrote a brief paper to outline the Growth Group program as I saw it.² We needed leaders for such groups. Acting upon the convic-

¹Dr. Dennis Savage developed the Adventure Series while he was pastor of Temple City Christian Church, 1959 to 1968.

²The term "growth group" was introduced by Howard Clinebell in a course, "Growth Groups in Church, School, and Community." I took it in 1972. "A growth group is any group, whatever its name, with three characteristics: (1) a dominant. . . purpose is the personal growth of participants--emotionally, interpersonally, intellectually, spiritually. (2) A growth-facilitating style of leadership is used--first by the designated leader and gradually by the entire group. . . (3) The growth-orientation is the guiding perspective; the emphasis is more on unused potential, here and now effectiveness in living, and future goals--than on past failures, problems, and pathology." From Howard J. Clinebell, Jr., The People Dynamic (New York: Harper and Row, Publishers, 1972), p. 3.

tion that laity are capable of providing leadership for growth groups, it was decided by the Growth Groups Task Force to train our members for this responsibility. This was done in the fall of 1972. I led the training experience. Alan Rose, Assistant Pastor of Temple City Christian Church, shared the leadership of the group.

The background process of the training event involved two things. First, we sought and received the approval of the Administrative Board of the congregation. Second, we identified and recruited the persons whom we felt would be interested in serving as facilitators provided they were trained for the experience.

In the summer of 1972, I drafted a brief paper which outlined the purposes for a Growth Group Program at Temple City Christian Church.³ In this paper, I outlined the need and rationale for this program. They were stated as follows:

First, I sense the need for us to have a much more positive life as a congregation. . . .Growth groups can do this, I feel, for they seek to emphasize what is positive about us as individuals and help us to build richer lives on that basis. This is emphasized by what Howard Clinebell calls the growth formula--"G" equals "C" plus "H"--translated "Growth equals Caring plus Honesty." This takes people seriously.

Second, I understand the New Testament model of the church to be a diverse one, but there is a commonality. For me, that commonality is caught up by the word "community," or "loving community." The strength of the early Church was found in its ability to be and to become a loving community. . . .I believe we cannot improve upon this model for this life style. . . .Growth groups enable such care to begin to come alive in the midst of the people.

Third, the . . .thrust toward what has been called "Church renewal," seems to be built upon the foundation of authentic interper-

³See Appendix A.

sonal relationships in a given congregation where people are able to accept one another as persons despite differences of opinion and of life style as individuals. We have been affirming this principle of pluralism. . .but we have not achieved the goal of acceptance of this as the norm of our congregational life. There is intellectual or rational acceptance of it. But there is not emotional or "gut level" acceptance of it. Sharing groups could begin to get this understanding into the feeling level of our congregation.

Out of this statement, I set forth several general goals for this program in our congregation,

First, we intend to deepen our sense of community--loving community--as a congregation.

Second, we see growth groups as a means to equipping people for ministry as individuals and in groups. . .

Third, we see this program enabling persons to feel and experience personal fulfillment, learning that they are accepted as persons; developing skills in relating meaningfully with other persons; and learning to live with and work on their personal weaknesses.

Fourth, we see this program assisting persons to live with change--personal, ecclesiastical, societal--and to be comfortable as persons in the midst of a diverse and dynamic world.

Then, moving from the stated general goals, I identified these objectives for the program during 1972-73:

- 1) Launch a growth group program in Temple City Christian Church by taking these steps:
 - a) Commitment to the program by the Administrative Board;
 - b) Recruitment and training of lay persons to be leaders; and,
 - c) Begin and complete at least three different types of growth group opportunities during the year.
- 2) Publicize this program widely throughout the church so that no one has the feeling that any "elite corps" is being established to "do them in."
- 3) Pastors continue to increase skills and competency as group leaders so that the same opportunities are planned for lay leaders. . .to insure that leadership is always in the process of growth and renewal.

4) Introduce a "group style" at all levels of the congregational life. By "group style" I mean a sensitivity to feelings of self and others in all settings in which we come together as a people.

This data was shared with the Growth Group Task Force. They approved it and sent it to the Administrative Board for approval. The Board took affirmative action on September 5, 1972. This process may seem routine. To some extent the decision was routine. However, in my experience, programs developed by staff members and/or Task Forces in a congregation need to have the support of the official decision-making body of a congregation before they are launched. This, I feel, is particularly true in this type of a program. Growth Groups have the potential for creating controversy and conflict. They deal with the growth of persons. This can be a painful, threatening process. Board support gave the program both authenticity and visibility as a congregation-wide venture.

The program for training leaders was set for a six-week period between November 8, 1972 and December 11, 1972. The primary tasks facing the members of the Growth Groups Task Force and me were the recruitment of persons to be in the training program and the design of the program. Working with the Task Force, these criteria were established for selecting the persons to be recruited for the training program:

- 1) Previous experiences of working as a small group facilitator;
- 2) Demonstrated ability to be a good listener;
- 3) Evidence of being a caring person;
- 4) Open to sharing in experiences designed for personal growth;
- 5) Willingness to serve as a leader in the Growth Group program to be launched following the conclusion of the training after January 1, 1973.

With the establishment of these criteria, the Task Force members identified persons who they felt met them. A list of persons was established, in priority order. We recruited eight persons, not including myself and Alan Rose, Assistant Pastor, for the training program. There were three men and five women.

An outline of the training sessions which were provided for the persons who had agreed to participate in the program follows.

The goals established for this training experience were as follows:

- 1) Development of a core group of trained leaders to take responsibility for leading growth groups to be initiated in January, 1973;
- 2) Exposure to the growth group possibilities for building community in Temple City Christian Church;
- 3) Experience as a member of a growth group;
- 4) Opportunities to practice leadership skills--focused listening, increased sensitivity to feelings, practice in using a variety of awareness exercises, developing confidence as a growth group facilitator; and,
- 5) Development of a sense of community among the leaders, so each of them feels supported as an individual.

First Session

The objectives for this session were the following:

- 1) To get acquainted with each other and to begin to develop trust in each other;
- 2) To set a contract as a group for the training program;
- 3) To make an initial effort at building relationships in the small group;
- 4) To distribute the goals statement for this program and receive feedback from the group members; and,
- 5) To make plans for the retreat experience.

The major task of this session was team building. In addition, time was given to an overview of the Growth Group program which was being established.

The session began with the group members introducing them-

selves to each other. Each person was asked to respond to the following items:

- 1) Give your name;
- 2) State your feelings about being here;
- 3) Share the most exciting or meaningful experience you have ever had in a small group; and,
- 4) Share one expectation or hope you have for this experience.

Each question was responded to by the total group before anyone moved to the next one. After the completion of the sharing, group members were given the opportunity to raise questions with each other in light of what had been shared.

The next portion of the agenda was devoted to sharing with the group the goals for the program outlined earlier. The reaction of the participants was basically positive, although one group member felt it was a set of very high expectations for a six week training program. However, the group felt this was a contract within which we could work. The sharing of the goals was followed with a general outline of the meetings which were planned for the training event. This included the suggestion that the group share in a one-day retreat on Saturday following the opening session. This had been planned for in the recruiting of the group members. However, as it turned out several members of the group were unable to participate in the planned day retreat. It was decided to reschedule the event for later in the program. Alternative dates for the retreat were identified. The retreat and five evening sessions were agreed upon as the schedule for the training experience.

The major portion of time for the first meeting was devoted to

sharing in a fantasy exercise. There were two purposes in using this exercise. One was to introduce the group to this type of exercise, and the other was to give two members of the group an opportunity to practice their skills and to receive some feedback from group members about their leadership style. The fantasy exercise chosen was the "Fantasy of the Inner Room"⁴ Prior to leading the group in the exercise, comments about fantasy exercises were shared with them. Generally, those comments were the following:

- 1) A fantasy exercise "re-claims" God's gift of imagination which is often not used by adults;
- 2) There is no right or wrong way to do this exercise because there is nothing you are supposed to experience except what you individually and personally experience; and,
- 3) A fantasy exercise is a good way to get quickly into one's feelings.

Questions about the experience were received. They were minimal in number. I led the group through the experience, after having divided them into two smaller groups and identifying the persons who would serve as facilitators for the sharing which was to follow the exercise.

When both groups had completed sharing the fantasy experience and had given some feedback to their respective facilitators, the total group assembled. Time was given to debrief the experience. The comments they made included the following:

- "I felt I was learning at a depth level about others."
- "I learned how I'm seen by others."
- "I was exposing how I see others--sharing my feelings about them."

⁴The value of using fantasy exercises as well as this particular exercise were introduced to me in the course taken with Professor Clinebell already referred to above. A discussion of this type of exercise is found in Clinebell, p. 46ff.

"I revealed myself--my background--to the group."

The final portion of the session dealt with giving suggestions for reading outside of the group, and the distribution of the introductory paper on the proposed Growth Group program. Specific books suggested to the trainees were: John Casteel, The Creative Role of Interpersonal Groups in the Church Today; Howard Clinebell, The People Dynamic; Robert Leslie, Sharing Groups in the Church; Elizabeth O'Conner, Journey Inward; Journey Outward; and Clyde Reid, Groups Alive--Church Alive. The meeting closed with a group hug and prayer. In the circle individuals were asked to respond to these questions: "What do I feel about tonight's experience?" and "How do I feel about myself in this group?" These three responses were made by group members:

"I feel alive again to be participating in a small group."

"I feel I am a part of this group."

"I'm excited by what may happen in this group."

In evaluating the evening's session, I felt we had generally accomplished the objectives which had been established for the first session. I felt I had allowed one group member to stay at the "head-level" too much of the time. I noted this member also tended to stereotype me as "the leader" and "the expert," roles which get in the way of serving as a facilitator. The fears of the group members who had expressed the most personal doubt about themselves as leaders had tended to be reduced. The decision of the group to change the plans for the scheduled retreat felt good. The process by which this decision was made went well. I felt good about my leadership style during this session, especially in being able to allow Alan Rose, and others with

previous leadership experience in small groups, to share in the leadership of the session informally, as well as through taking responsibility for the sharing following the fantasy exercise.

Second Session

The objectives developed for the second session of the training program were the following:

- 1) To bring new persons into the group by exploring both their feelings about being present and the feelings of the group members concerning their presence in the group;
- 2) To deal briefly with the new persons by way of getting further acquainted in the total group;
- 3) To deal briefly with the statement on the Growth Group program to assure clarity of purpose for the program;
- 4) To deepen trust which had begun to be established in the total group;
- 5) To develop more in-depth relationships in small groups;
- 6) To do necessary housekeeping tasks, particularly setting the date of the retreat which had to be rescheduled after last week's meeting; and,
- 7) To establish the contract for the group's life together.

Several persons were planning to come to the first session, but did not attend for a variety of reasons, including a person who was hospitalized. One new person was present for the second session. This turned out to be the only person who joined the group after the first session. To help integrate this new member, those who attended the first session were invited to share whatever they wanted to share about themselves with this person. The new member was invited to give her name, share her feelings about being present in the group, and to tell of her most exciting experience previously in a small group. When she had shared, the other group members were given the opportu-

ity to share their feelings about the thrust of the proposed program. Again, the responses were very positive to the proposals.

The major portion of the evening was given over to sharing in two exercises, the purpose of which were to deepen trust among the participants, to share with each other at a deeper level, and to gain experience in being facilitators. The specific exercises were a "trust exercise" in which the members who were willing to do so took turns falling backward and being caught by the other members of their small group, and another fantasy experience.⁵ This one was the fantasy of "the movie screen" in which the persons in the workshop were asked to play back, in their imagination, the happiest moment in their lives. When the "trust fall" and the fantasy exercises had been completed, time was spent debriefing them. The first one was debriefed in the total group. The second exercise was debriefed in small groups, the same groups which had met together the previous week, however, with different members of the group serving as the facilitators.

When the group had completed the sharing, we reconvened as a total group. The balance of the evening was given over to making decisions about the future sessions, especially the scheduling of the one-day retreat and the process of contracting. After discussion, the group determined to hold a one-day retreat at the Disciples Lounge at the School of Theology, Claremont, California. To stimulate the

⁵These exercises were introduced to me in the course experience previously mentioned.

group's thinking about the possibilities of the Growth Group program on which we were embarking, the variety of groups which could be conducted as listed in The People Dynamic was shared.⁶

As attention turned to the process of contracting, the following statements were made to clarify for the group the value of this process:

- 1) Every group operates with norms and standards of behavior, some of which are assumed and some of which are stated;
- 2) Groups program themselves for rough sledding, perhaps even disaster, if they do not have a contract--an agreement--as to how they will operate with each other.
- 3) We are a group, so, we need a contract which will spell out our self-understanding, our purpose, and norms we need to follow in accomplishing what we have set out to do.

Having made these affirmations about the need for a contract, this question was posed to the group, "What are the norms you see already operating in this group?" Responses included the following:

- "This is an experience in which we are sharing and learning together."
- "There is to be respect for everyone's feelings."
- "Persons will be respected if they choose not to share something with the group."
- "We want to take feelings seriously."

Then a second question was posed to the group, "What norms do we want to establish for our life together?" These responses were given:

- Honesty with each other. . .
- Confidentiality of what is shared in this group. . .
- Regularity of attendance; present at all sessions unless ill or facing an emergency situation. . .
- Reading of the resources which have been given. . .
- Respect for the rights of the individual. . .
- Be willing to share our feelings, all of our feelings. . .
- Give honest feedback to the group leader and to each other about

⁶Clinebell, pp. 10-12.

our leadership in the small groups. . .
An opportunity to say either "yes" or "no" at the end of the
experience as regards taking responsibility to lead a group in
the future. . .
Have an openness to new experiences.

These things, plus the stated purpose for the experience which was outlined at the first session, composed the contract we established.

As the group closed for the evening, we shared in a group hug. Two questions were posed for response: "What do I feel about tonight's experience?" and "Where do I see growth in myself and in others?" Only two comments were recorded from the sharing in the circle. One person said, "This made my day." Another person said, "It's good to be in this small group; I feel alive again." With prayer, the session ended.

My personal evaluation of the second session was that overall it was positive and productive. I felt the new member of the group was integrated into the group very well. The "trust fall" exercise was accomplished with ease. Only one person, who had a bad back, did not do the exercise. The group was very enthusiastic about the exercise. The contracting experience went well. One member felt this was not necessary. Some others had doubts, however, they went along with the effort. The input on the types of growth groups was not too effective. A list of possibilities should have been prepared in advance and distributed to the participants. Overall, the agenda went too long. However, this did not seem to be a problem.

Third Session

The objectives for the third session of the training program were stated as follows:

- 1) To help the group get reconnected after an absence from each other of nearly two weeks due to Thanksgiving holidays;
- 2) To deepen relationships in the small groups and to practice leadership skills within those groups;
- 3) To determine what types of groups the participants would be most interested in leading in the program being planned; and,
- 4) To complete the housekeeping tasks for the upcoming retreat.

In order to get the group members reconnected due to the Thanksgiving holiday, the group shared in an exercise in which they touched each other. The group stood in a circle. Each person closed their eyes and reached out, placing their hand on the shoulder of the person standing to their right. The members were asked to reflect upon how their consciousness of themselves and others in the group had changed as a result of this action. They were asked to transmit caring to the person they were touching and to be aware of how it felt to give and receive caring. When this was completed, the group debriefed the experience. The responses to the exercise were varied. Overall they were positive. For some group members this was an initial experience in touching another person in this kind of a setting. I was pleased this was positively received.

The group divided into the small groups in which it had shared in the previous sessions. They selected a facilitator, choosing a person who had not previously taken this responsibility. The exercise focused on "sharing pain."⁷ This was chosen because people tend

⁷Ibid., p. 51.

to draw closer together when they can share with others something which has hurt them in the past or is hurting them now, especially the latter. Each person was asked to share "something which makes you mourn." The other members of the group were instructed only to listen to what each person shared. If they wanted to respond it was to be done nonverbally, either by a touch or a look. The groups shared in the exercise. The debriefing was done by using these two questions: "How did it feel to share pain?" and "How did you experience the non-verbal responses you received to the pain you shared?" After sharing their experiences, feedback was given to the facilitators regarding their leadership.

The balance of the evening dealt with housekeeping tasks. Group members shared their areas of interest for future group leadership responsibilities, and firmed up the final plans for the retreat experience which was scheduled for the next Saturday. We closed with a group hug, informal sharing, a time of silence, and prayers.

In evaluating this session, I primarily focused on what happened in the small groups. I was limited in doing this since I participated as a member of one group. I had to rely upon the verbal responses of the participants in the other group rather than personal experience. In comparing the two groups, the one in which I did not participate appeared to get into the exercise better and to experience more depth in their sharing. As I reflected upon my experience, two things seem to account for this experience not being what I had hoped it would be. One particularly sensitive member of the group was ab-

sent due to illness. The person chosen as facilitator in this group was the youngest member and the least experienced in leading. He was a very passive leader. These two things affected the group adversely, in my opinion. I particularly felt one member of this group was not being as open as I would have liked. I feel the other members shared my feeling. However, in confronting this person to be open, the group allowed him to not share at any greater depth than he chose to do.

Upon further reflection, I felt more time was needed to be spent in the small groups to provide more skill practice for each participant. I felt group members needed to give more feedback to the facilitators. Finally, I felt a checklist on the facilitation process could be helpful in the feedback process.

Fourth Session

These objectives were outlined for the retreat:

- 1) To allow at least half of the time to be spent in the small groups to give everyone an opportunity to work on the skills of facilitating;
- 2) To continue to deepen the trust among the members of the group;
- 3) To develop especially the facilitating skills of listening and non-verbal communication;
- 4) To spend time in evaluation of the training program to this point, to specifically identify the learning/growth needs of the participants which need to be dealt with in the final two sessions.

This session was an extended one. Approximately seven hours was spent at the Disciples Lounge, School of Theology, Claremont, California. This time together proved to be most valuable in building community within the group and in giving the opportunity for skill practice.

This was made possible by the relaxed atmosphere and the extended time together.⁸

The group members met at the church and shared transportation to the location of the retreat. Two members did not attend the retreat. Since one of them had not indicated this to the group in advance when we were together, I checked out the feelings of group members about his absence. This was done first. It proved to be no great problem. Generally, group members felt the non-attender was having a difficult time getting into this experience, since it was so different from anything in which he had shared before. I shared their evaluation of the situation. It was agreed each of us would seek to support this individual and to encourage him to complete the training experience.

After settling into the retreat setting, participants were asked to share their feelings and reflections on the trip from Temple City to Claremont. This got us together as a group and moved us into the agenda for the day.

The first exercise was a "trust walk."⁹ Only one member of

⁸I have long known the value of retreats for enabling a significant growth experience to happen in the lives of persons. The value of this for both leadership training and growth group experiences was particularly pointed out by Clinebell in the course previously mentioned.

⁹I first experienced a "trust walk" and a "trust jog" in the summer school course taken with Clinebell. I had known of the experience before, but had never personally participated until then. I have used it with a variety of groups. I find it to be a beneficial exercise in helping people trust.

the group, besides the leaders, had done this exercise before. Persons were asked to select a partner and to go outside for a thirty minute walk. They were told to take turns leading each other. The person being led was to close his eyes. They were instructed to be aware of their feelings both as they were led and as they led. It was also suggested they could jog from time to time if they agreed to do so as a couple. When we returned each pair debriefed its experience. We then worked in our small groups for more complete sharing about the exercise. It heightened the trust between the individuals who were partners in the walk. It gave the "blind" person in each case some significant insight about his ability to trust another person.

The next exercise focused on "loving listening."¹⁰ The group was divided into triads. Each person had the opportunity to be the speaker, listener, and observer. The speaker was instructed to express feelings and to avoid a "head trip." The listener was instructed to reflect back what was heard without interpreting or evaluating what was said. The observer was instructed to make notes, either mental or written, on the dynamics observed, with special attention to be given to the person doing the listening. After the full exchange between the speaker and the listener, the observer was to report his or her observations. Group members were then to change roles so that each person would do each task. The following topics were suggested:

¹⁰This exercise, like the others mentioned previously, came out of the same course experience. It is sometimes called "focused listening." I have found it most helpful in sensitizing persons to the importance of listening plus the skills and discipline it requires.

- 1) Deal with your feelings about this exercise, if you can get in touch with them;
- 2) Identify what you feel is your place in this group and how you feel about it;
- 3) Share your feelings about being a Growth Group facilitator; and/or,
- 4) Share anything which is important to you, but keep it on the feeling level, avoiding head trips.

These suggestions were made because I felt each person would have feelings about them so they could share at the feeling level easily, giving the listener a good opportunity to listen for feelings. This exercise was entered into with enthusiasm. In the sharing which followed it the members said it was very valuable to them. It made them more sensitive to the importance of listening as a facilitator of a growth group. Following this exercise, the group members broke for lunch, which was a rich fellowship time.

After lunch, time was spent becoming aware of the importance of evaluation in the life of a growth group. I shared these things regarding evaluation:

- 1) If you are going to encourage honest sharing in a group, then you, as the leader, have to hear group evaluation. There are quick ways to do this such as we have used, particularly at the end of each session.
- 2) This, alone, is not sufficient. You will need to use in depth means of evaluation. One tool is group discussion which spends some time in the process of evaluating. Another way is to use an evaluation instrument. Many have been developed for this purpose.
- 3) Evaluation should not wait until the end of the group experience, though it must be done then. Evaluation at the midpoint of a group's life gives the group members a sense of ownership of the group. They feel the leader is neither detached from them, nor is dealing with them from either an authoritarian or "laissez faire" point of view.

Two evaluation instruments were distributed. Group members were

to complete them. They were "Group Life Inventory" and "Leader Effectiveness Inventory."¹¹ Following completion of the forms, individual responses were shared and discussed in the total group. These were not collected from the participants following the sharing. This gave them an example of an evaluation form which they could use in their leadership experiences. With the passage of time since this retreat I have misplaced by notes concerning the feedback I received from the group. Therefore, I cannot report on the results of their comments.

When we had discussed the evaluation forms, we went back into the small groups. We continued our evaluation by responding to, and sharing responses to, these questions:

- 1) From this group I have received. . .
- 2) From this group I want to receive. . .
- 3) To this group I want to give. . .

I share only the responses in the small group in which I participated. This proved to be a very helpful exercise with some meaningful sharing taking place.

In response to "From this group I have received. . ."

D.--support, respect for my feelings, acceptance.

E.--affirmation and honest sharing.

J.--interaction and sharing.

L.--safety to share; you saw me as I am and you didn't go away.

In response to "From this group I want to receive. . ."

E.--commitment to go on in this program and feedback on my leadership.

J.--responses so I can see myself and can grow.

¹¹These evaluation instruments were shared in the summer course taken with Clinebell.

L.--nothing more than I have received already and future involvement in a small group.

D.--want to continue to receive what I have already; lasting friendships, build from here and not start over.

In response to "To this group I want to give. . ."

J.--myself to be a part of the process; to not cop-out. I want to do that "caring plus honesty."

D.--myself to being a part of the process; support to others; my insight on how I see things which are happening.

E.--more of myself as a leader in the process and a hug for each person.

L.--being a whole person so I can be present and others can be present with me.

When the sharing was completed, the groups reassembled.

In the next portion of the retreat, members were asked to identify their learning/growth needs for the remaining sessions of this training program. They listed the following things:

"Continued reassurance and support while in the process of growth, that is, I need to know it is O.K. to fail."

"I need to participate in an ongoing support group while taking responsibility for leading a group."

"I need honest reflection about my leadership, so I need to know ways to provide for this to happen."

"More practice as a leader."

"Learning more about asking questions at the feeling level."

"How to deal with a group and how to get started with a group."

"Resources which are available to me if my group is too large or too small."

With the conclusion of this sharing of needs, the time contracted for the retreat came to a close. Several activities which had been planned for the day were not done. This proved no problem since it was an indication of the way in which we got involved with each other during this day, preventing us from completing the agenda. We closed the retreat with a circle. In the circle we shared our feelings about the day and had prayer.

As I reflected upon this event, I feel strongly this was our best session. The length of time we had to share with each other brought us to a level of trust and community which was not possible otherwise.

Fifth Session

In this session following the retreat at the School of Theology, the focus was on having participants take responsibility for the life of the group. Time was given for members to work in pairs planning an exercise for their small group and to have the group do these exercises. Resources for such planning were made available to assist the participants in doing this activity.

The objectives for this session were identified as follows:

- 1) To evaluate the group experience by using the instrument known as the "Group Life Inventory;"
- 2) To deal with any feelings the group members had about the members who missed the retreat;
- 3) To give the individuals an opportunity to plan, lead, and debrief an exercise, that is, skill practice; and,
- 4) To discuss the desirability of having an ongoing support group for those who serve as leaders in the Growth Group program.

The session began with the group standing in a circle. Members were asked to make eye contact with each member of the group as they stood in silence. Each person was asked to fantasize themselves standing in front of each other person in the group, and to say to each one in their imagination, "I need you."¹² Each person was asked to be

¹²Clinebell, p. 50.

aware of how doing this made them feel about trusting the group. We entered into the exercise. As the exercise was about to be finished, for the group to begin sharing what had happened, one member left the room without saying anything, but obviously upset. The rest of us started to debrief, but could not do so because of our feelings about the missing person. One group member went to the person who had left. After a few minutes she returned saying the member would be back in the group shortly. We continued our sharing. However, it was difficult to get into the debriefing. Our conversation focused on the missing member. She returned to the room and asked to be excused from the session saying she could not tell us what the problem was. She asked us to accept her need to leave. The group allowed her to leave. The session resumed, but it was difficult to complete our sharing about the exercise with which we had begun the evening. By consensus, we moved on to the next part of the agenda planned for that night.

I had planned for us to go into an evaluation experience by using the "Group Life Inventory." However, the group members preferred to get into the experience of planning and leading an exercise for their small groups. So, the agenda was changed to reflect the will of the group. Since this was done in the small groups, I rotated between groups to assist in the planning. As a result, I have no data to share from this part of the session.

The final activity of the evening was the presentation of the tentative plans for Growth Groups to be offered during 1973. Five of the members of the group were ready to accept assignments within the

next six months following the conclusion of the training. Four persons were not able to do so. Two of the four were involved in educational programs which made their schedules such that they could not lead a group until the fall. The other two members who chose not to lead groups felt they were not qualified as yet to lead groups. However, both of them said they would like to participate in groups and, perhaps, assist someone in leading a group, particularly if it focused on Bible study. The evening closed with a group hug and prayers.

This was a unique session. The leaving of one group member cast a confused feeling over the entire group throughout the session. Yet, the ability of the group to say what they wanted to do and to change the agenda planned for the evening was a sign to me the group members felt they had ownership of their growth and this training experience. This felt very good.

Sixth Session

The final session of the training program was one in which the group members shared responsibility for establishing the agenda. Options were given to the group members as to how the session might run. They were given the choice. These options will be looked at in a little more detail further on. The following objectives were identified for the final session.

- 1) To complete the evaluation of the training program;
- 2) To deal with the feelings of the group concerning the member who left the previous session, as well as the feelings of that individual; and,
- 3) To make a contract about the future life of this group and to

make plans for leadership of groups after January 1, 1973.

The session began with an exercise in nonverbal communication.¹³ Each person was asked to select a partner. Partners were given an option of an exercise they could do with each other. They were told they could close their eyes and explore each other's hands, without speaking, or they could look into each other's eyes deeply, without talking. Each person selected a partner and did the exercise of their choice. Debriefing was done in pairs, first, and then in the total group. Two basic questions were asked of the participants: "What did you experience in doing this exercise?" and "How did it feel to be touched and/or to be stared at?"

When the debriefing was completed, the group was presented with options for the balance of the session, which was the major portion of the evening. The options were as follows:

Option One--to stay in small groups using the format of the last session by dividing into pairs to plan and lead an exercise for the small group in which each was a member. Resources for such exercises were suggested.

Option Two--to stay in the larger group and do these tasks: review a paper on the "Eight Stages in the Life Cycle of Man" by Erik Erikson, contracting for the future life of the group, and doing an evaluation of the group experience in which we have shared.

The choice of the group was to stay in the large group. We followed the agenda of activities in Option Two.

The paper on the "Eight Stages of the Life Cycle" by Erik Erikson was discussed with great interest.¹⁴ The value of this paper

¹³ Ibid., p. 49.

¹⁴ See Appendix B.

is that it helps an individual to be sensitive to the needs of the persons with whom he or she is working in a group, as well as give them insights into their own lives. Copies of the paper were given to all the group members.

As the group members shared about the future needs for training and for support, it was decided by the group to continue to meet monthly. To facilitate the planning of these sessions, the group identified these concerns for future sessions:

- 1) To change the constituency of the small groups so members could have more intimate experiences with those in the other group.
- 2) Do more work in the area of sharpening listening skills.
- 3) Need to receive input on both "Group Dynamics" and the "Profile of a Leader."
- 4) Rotate leadership for future sessions.
- 5) Do more work on understanding and using the contracting process.
- 6) Provide training in the use of audio-visual aids which are available to small groups, as well as identifying such resources.

The group established the date of its first monthly meeting. It further asked for the first session to be devoted to considering as subjects, "Group Dynamics" and the "The Profile of a Leader."

The process of evaluation of the training experience involved many things. First, we reviewed the goals with which we had begun. Group members felt we had done amazingly well in achieving what we had set out to do. One member commented, "When I looked at the list, I said 'No way'! But now that we have finished, I think we have come very close to achieving everything we set out to do."

The second thing we did to evaluate was to share the responses of the individuals to the "Group Life Inventory." The consensus of the group on the nine categories of group life which are examined by this

instrument on a ranking between a high of "7" and a low of "1" was as follows:

<u>Negative Category</u>	<u>Group Ranking</u>	<u>Positive Category</u>
A. Responsible participation was lacking.	6	Responsible participation was present.
B. Leadership was dominated by one or more persons.	6	Leadership was shared among the members.
C. Communication of ideas was poor; we did not listen.	6	Communication of ideas was good; we listened and understood one another's ideas.
D. Communication of feelings was poor.	7	Communication of feelings was good.
E. Authenticity was missing.	6	Authenticity was present.
F. Acceptance of persons was missing.	7	Acceptance of persons was an active part of our give-and-take.
G. Freedom of persons was stifled.	6	Freedom of persons was enhanced and encouraged.
H. Climate of relationship was one of hostility or suspicion. . .	6	Climate of relationship was one of mutual trust. . .
I. Productivity was low.	6	Productivity was high.

From these numerical rankings of these characteristics of a group, it is evident this group offered a positive experience for those who shared in it.

The third thing we dealt with was the issue of the member who left the group under tension the previous week. The individual was back in the group for this session. There were no apparent problems. In general the way in which the group shared their feelings

about her leaving and returning to the group was very positive. One suggestion was made that it would have been more helpful if we as a group had dealt more directly with our feelings when the person left the previous week. This person felt we had, in effect, "swept the matter under the rug." However, this feeling was not shared by the total group. It proved to be no barrier to our full sharing concerning what had happened.

The final aspect of the evaluation was the completion by the members of the group of the "Leader Effectiveness Inventory." The results of their responses to the issues raised by this evaluation instrument were as follows.

The leader's ATTITUDES toward the subject, participants, and audience:

Cordial-- 6 at 5; 1 at 4; 1 at 3
 Animated -- 2 at 5; 4 at 4; 2 at 3
 Open-minded -- 6 at 5; 1 at 4; 1 at 3
 Concerned -- 5 at 5; 2 at 4; 1 at 3

The leader's effectiveness in performing leadership TASKS:

Introduces problems fairly and clearly -- 3 at 5; 5 at 4
 Keeps discussion on the beam -- 3 at 5; 4 at 4; 1 at 3
 Speaks only when necessary -- 3 at 5; 2 at 4; 3 at 3
 Is informed on the topic -- 5 at 5; 3 at 4
 Adapts to the group's desires -- 6 at 5; 1 at 4; 1 at 3
 Introduces relevant material when it has been ignored -- 3 at 5;
 2 at 4; 1 at 3
 Uses humor to lighten the atmosphere -- 4 at 5; 1 at 4; 2 at 3
 Acts democratically -- 6 at 5; 1 at 4; 1 at 3
 Handles interpersonal conflicts diplomatically -- 3 at 5; 3 at 4;
 2 at 3
 Uses visual aids -- 4 at 5; 1 at 4; 1 at 3
 Summarizes frequently -- 4 at 5; 1 at 4; 3 at 3
 Summarizes only group's contributions -- 4 at 5; 3 at 4

The leader's LANGUAGE:

Fluent -- 5 at 5; 2 at 4; 1 at 3
 Fits the occasion -- 6 at 5; 1 at 4; 1 at 3

Temperate -- 6 at 5; 1 at 4; 1 at 3
 Easy to understand -- 5 at 5; 2 at 4; 1 at 2
 Clear -- 5 at 5; 2 at 4; 1 at 3

The differences in totals in the responses is due to the fact that not every respondent marked every category. All members of the group completed this evaluation instrument.

In reflecting upon this total experience, a number of observations about the process can be made. They follow in order.

First, all but two of the persons in this group of persons have, in the time since this training was completed, led groups in our congregation. The groups which they have led have been diverse, including such things as Marriage Enrichment Workshops, a personal identity group for Junior High youth, a group learning the insights of Transactional Analysis, teen-adult dialogues on communication in the family and sexuality, Serendipity groups, various Bible study groups, and two different sessions of a literature seminar.¹⁵ The two members

¹⁵The group which has used Transactional Analysis grew out of a shared experience with members of the All Peoples Christian Church, Los Angeles, California. This congregation, under the leadership of its pastor, The Reverend Denton Roberts, has a program it has shared with suburban Los Angeles congregations. This program is based upon the insights and resources of Transactional Analysis. The participants in the first Developmental Seminar held with All Peoples Christian Church included two of the trainees of this program. One of them is currently involved in sharing the leadership of a second Developmental Seminar in our church in cooperation with All Peoples Christian Church. The Serendipity program is based upon a series of curriculum materials under this name developed by Lyman Coleman and published by Creative Resources, a division of Word, Inc., Waco, Texas. We have used several different courses from this series.

who have not lead groups, chose not to do so, feeling they were not skilled enough to carry out this responsibility.¹⁶

Second, another group of small group facilitators was trained during the 1973-74 church year by Alan Rose, Assistant Pastor, and one of the members of this original group. This has given us a leadership pool of fourteen persons for the Growth Group program.

Third, the small groups we have offered to our congregation have enriched the life of the participants, as well as the whole congregation. We have a much more visible sense of community within the congregation than previously we experienced. People are generally feeling their personal needs for growth are being taken seriously and are being provided for by the program of groups which is being offered.

Fourth, our Growth Group program will be expanding in this current year, 1974-75. We will continue to offer opportunities in Marriage Enrichment for the third straight year, with a group for couples who have preschool age children. There will be two different opportunities for Bible study in small groups, one just prior to Advent and one during Lent. In addition, a group for singles will be offered. Several different opportunities will be offered for persons to participate in a sharing group which will be reflecting on the issues of personal faith.¹⁷ This represents a significant increase of

¹⁶Since this material was written in the Fall of 1974, one of these two persons has agreed to lead a group in the study of Bruce Larson and Keith Miller, Edge of Adventure (Waco, Texas: Word, 1974).

¹⁷The curriculum resource for this program is the course written by Larson and Miller.

opportunities for participation in small groups in this, the third year of our program.

Fifth, at this time in the life of the program, there is a need, I feel, for us to evaluate it and to begin to develop a more systematic approach toward the recruitment and involvement of persons in growth groups. I feel this mostly because the persons now responsible for this program are not the same ones who began it. Such an evaluation could help to improve the program in the future, particularly in helping it to become more intentional at the point of involving increasing numbers of persons. I feel we have tended to minister to the needs of too few persons. I'd like to see a wider cross section of the congregation sharing in such experiences.

Sixth, the "small group mentality" has spilled over into other phases of our congregation's life. By this I mean there has been a concern to deal with persons' feelings in all settings in which they come together. This has been most notably done in the monthly meetings of the Administrative Board and in the meetings of our several Task Forces. At each meeting of the Administrative Board, a fifteen to thirty minute block of time is devoted to what we call "group life." In this time period, we use a variety of activities to do team building and to focus on the way we work together. In addition, each year, for three years, the Board members have developed a contract with each other. In this they have identified how they desire to work together and their expectations for their work as a Board. I am convinced these activities have greatly aided the Board in handling its respon-

sibilities and in feeling that its work is more meaningful because we make an effort to take our needs as persons seriously.

In summary, my personal evaluation of this program of training for leaders for our congregation's Growth Group program is that it has very successfully met the needs of the persons recruited in equipping them to lead groups. This was my primary aim, so I feel my basic goal for the program was achieved. This experience also gave me a strong sense of competence as a group process facilitator and as a trainer.

LEADERSHIP DEVELOPMENT RETREAT--SPRING 1973

In the Spring of 1973, a retreat was held for members of the Administrative Board of Temple City Christian Church and for persons serving as leaders of Task Forces. This retreat was a training experience for persons who had responsibilities for decision making and program development.

My ministry has been characterized by many committee and board meetings which have been highly unproductive. I am certain my experience is not unique. I'm further certain I have done my share in making many such meetings unproductive. Beyond the frustration of participating in this type of meeting, I am aware of another problem. It is the temptation to take over such meetings, using the power and prestige of my pastoral office to usurp the responsibility of the individual who was either the elected or designated leader. This is to say, too often I have operated as the chairman of almost every committee

in the church. Again, I am sure my experience is not unique. However, feeling the frustration and pain of this reality, I sought to provide a growth opportunity in the area of management for persons in leadership positions in our congregation.

I called a meeting of leaders of Task Forces and members of the Administrative Board in the Fall of 1972. The purpose of this meeting was to share my concerns about how our organizational system as a congregation was operating and to discover the feelings of the leaders about this. This meeting led to the retreat in March, 1973. Those who participated in this meeting identified three concerns they shared. They were as follows:

- 1) There was a common feeling of ineffectiveness in the members of the group regarding their performance in their accepted roles and responsibilities of leadership.
- 2) There was a common feeling that our programs in the areas of Congregational Care and Outreach were not as effective as the group members would have liked them to be.¹⁸
- 3) There was a shared desire to feel more comfortable and confident as leaders in their individual and corporate responsibilities.

As the meeting ended, we contracted to share in a leadership training experience which would work toward meeting these needs. It was further agreed this could best be done in a retreat setting. Alternative dates were identified. Plans for the retreat were sketched out and presented to the Administrative Board. The retreat was approved by the Board on

¹⁸The Temple City Christian Church is organized in two divisions of programmatic responsibilities. These are the Divisions of Congregational Care and Outreach. The former is concerned with the nurture of the congregation through education, worship, small groups, and membership development. The latter is concerned with carrying out the mission of the Church in the local community and the world.

February 6, 1973, and placed on the master calendar.

The Leadership Development Retreat was held on the weekend of March 9 to 11, 1973, at the Mary and Joseph Retreat Center, Cherry Valley, California.¹⁹ Twenty-four persons, including the pastors, participated in this retreat.

In planning for the treat, I established the following objectives:

Organizational Goals of Leadership Development Retreat

- 1). . .to have better trained leaders,
- 2). . .to build community among the leaders of Temple City Christian Church,
- 3). . .to provide an opportunity for persons to learn by experience and,
- 4). . .to aid leaders in the process of problem solving.

Personal Goals of the Pastor

- 1). . .to increase leader competence so that the work of the congregation is more fully shared, and,
- 2). . .to practice my personal leadership skills by using my learning from study of Organizational Development.²⁰

These objectives, both organizational and personal, were shared with the participants early in the retreat.

The schedule for this retreat was as follows:

Friday Evening--Team Building Exercises
 Saturday Morning--Contract Setting and Problem Solving Exercise
 Saturday Afternoon--Completion of Problem Solving Exercise
 Saturday Evening--Exercise on Leadership Style
 Sunday Morning--Exercise on Personal Growth and Evaluation of Retreat

¹⁹The Mary and Joseph Retreat Center, Cherry Valley, California, is operated by the Sisters of Mary and Joseph.

²⁰I studied Organization Development in a course offered by The School of Theology, Claremont, California, in cooperation with COMMIT, an Urban Training Center in Los Angeles, California. The instructor was Mr. Speed Leas, then Executive Director of COMMIT. Mr. Leas is now a staff member, Institute of Advanced Pastoral Studies, Bloomfield Hills, Michigan.

Sunday Afternoon--Closing Worship

The sections which follow outline each of the sessions of this retreat.

We did not arrive at the Mary and Joseph Retreat Center until nearly 3:30 P.M. The evening schedule was light, though important, nonetheless. Our time was spent in team building activities. Because some participants arrived before others, the first activity of the evening involved making a name tag. Each person was instructed to use colored paper which was provided. They were asked to select a color which represented their feelings. Further, they were asked to tear the paper in a shape which symbolized their life at that time. When this was done and their name had been printed on the paper, the name tag was worn about the neck. Group singing allowed those arriving later to make their name tags and join the group as they finished.

With the full group assembled, two exercises were done. Participants worked in groups of four. The first exercise asked individuals to recall four episodes and to share them with their small group. They were requested to complete these sentences:

The first time I tried to swim, I. . .
The first time I tried to ride a bike, I. . .
The first time I tried to skate, I. . .
The first time I tried to dance, I. . .

They were encouraged to share any humorous anecdotes connected with these common experiences. The second exercise kept the retreat participants in their groups of four. They were instructed to take their wallet or purse, and remove four articles which symbolized the following:

The most worthless item,

The most memorable or sentimental item,
 The most revealing item, that is, about themselves as individuals,
 and,
 The most valuable or precious item.

Having selected these things, each member shared an item at a time, explaining to the others the significance of their choices.

The evening session concluded as individuals shared the meaning of their name tags they had made. The groups were given the opportunity to guess what the name tags of the others symbolized. This was a time of significant sharing. It led into a time of worship together to end the day.²¹

On Saturday, following breakfast, the group began the core experience of the retreat. The session began with contract setting. I shared the data which had come from the meeting of leaders held the previous fall. I also shared the objectives I had established for the weekend, both organizational and personal. In response, the group members shared their expectations for this retreat. They listed the following items:

- "Some tools in doing my job (Day Care Center) plus other leadership roles."
- "Learning enabling skills, team building and leadership techniques."
- "How to go from start to finish on an assignment."
- "Understanding of the role of a leader."
- "Have a clearer objective or purpose for my work in the church."
- "Maximize the potential of the people with whom I work."
- "Know other leaders of the congregation better than at present."
- "Receive motivation and inspiration."

²¹The exercises used in this phase of the retreat were introduced to me from both personal experience and reading the work of Lyman Coleman, developer of the Serendipity curriculum materials published by the Creative Resources Division of Word, Inc., Waco, Texas.

"Help in the selection of priorities for my time and talent."

"Be aware of our individual differences and perspectives in problem solving, working together, etc., so that I can gain insight on strengthening my personal weaknesses."

"Have a better understanding of group dynamics so that I can know how to use this information for the advantage of the group."

"Learning to trust those with whom I work and share trust in God."

"Be able to get a feeling of the whole picture of the congregation."

"Learning how to turn the negative into the positive, i.e. dealing with people's 'no' when I feel they want to say 'yes'."

"Help in identifying the needs of the church so that people can be matched with their talents and their needs together."

"Get a better handle on the job description for leadership roles."

The input from both the group and me was discussed. It was our consensus that the objectives and expectations for the weekend were complimentary. It was felt we would not achieve all we desired in this experience. Through this our contract was established.

The next activity involved the group in listening and discussion. I shared a digest of an article by Speed Leas, "The Uniqueness of the Church as a Management System."²² The article contains these observations about the differences between the traditional management system of business and the local congregation.

In the area of Organization Culture,

. . .The local congregation denies self-interest as a motivating factor, while the traditional management system of business affirms self-interest.

In the area of Need Satisfaction,

. . .The local congregation seeks to meet the higher needs of

²²Leas, Speed, "The Uniqueness of the Church As A Management System," Christian Ministry, III: 3 (May 1972), pp. 8-11.

persons, while the traditional management system of business seeks to meet the lower needs of persons.²³

In the area of Organization Structure,

. . .The local congregation uses a "wheel model" with the pastor serving as the hub, while the traditional management system of business uses the "pyramid model" with everything coming from the top down. In the congregation the matter of control is very difficult since the pastor can't cover all bases, whereas in business the control is more narrow and extends wider as the lines of communication and authority go down the pyramid.

In the area of Power,

. . .The local congregation relies primarily upon the use of influence, while the traditional management system of business uses authority in the form of pay increases, promotions, or penalties such as a lousy vacation schedule.

In the area of Task/Process,

. . .The local congregation emphasizes process and doing our work well, while the traditional management system of business focuses on the task of producing a specific product or providing a specific service.

In the area of Leadership Role,

. . .The local congregation sees the pastor as one who serves instead of being served, while the traditional management system of business clearly identifies the administrator/leader.

In the area of Problem-Solving Process,

. . .The local congregation depends upon a consensus among persons, since ownership and commitment are crucial to getting the job done and risk of loss is high if this is not present, while the traditional management system of business solves problems through its hierarchical structure.

²³What is referred to here is the "Hierarchy of Needs" developed by Maslow. The lower needs are for survival and security. The higher needs are for self-esteem and self-actualization. The full listing of the needs is found in Abraham Maslow, Motivation and Personality (New York: Harper & Row, 1970), p. 80 ff.

Feeling Speed Leas' description of the management system in a congregation is accurate, I concluded the presentation with these personal observations:

- 1) In the congregation, involvement is a key matter. Persons must have ownership.
- 2) Leadership training, particularly in the use of group process and shared decision making, is a primary need of the congregation.
- 3) The pastor's role in the organization needs to be enabler/organizer.
- 4) Trust is a high priority in the life of the congregation, both pastor with people and people with people.

The presentation of this data was followed by group discussion.

Following a break, the participants were divided into work groups. There were four groups. Three had six members; one had five members. The groups identified "back home" problems to use in a problem-solving exercise. Each person was asked to list three strengths or assets and three weaknesses or liabilities of our congregation. From their lists, each group developed a group list. The lists were prioritized and shared with the total group. Four problems were selected. The four groups negotiated as to the problems on which they would work. This brought us to the noon hour. The session was closed with input on problem-solving.

A problem-solving grid was shared with the participants. It had these steps:

- Step No. 1--Data gathering (Needs Assessment)
- Step No. 2--Analysis of Data, i.e., the process by which you arrive at a Problem Statement
- Step No. 3--Problem Statement. The aim is to make the problem actionable by identifying "Who is doing (or not doing,) what (to what extent,) to whom, when, and where?" This statement needs to suggest a solution.
- Step No. 4--Specific Objectives. The statement of objectives

will include: Who, What, By When, To What Extent.
 Step No. 5--Develop a Plan to Implement the Objective(s).
 Step No. 6--Implementation
 Step No. 7--Evaluation

It was pointed out that this problem-solving grid is one of a number which have been used in recent years, both by churches and by business.²⁴ At this point, we recessed for lunch.

Following lunch the work groups reconvened. Using the problem-solving grid, copies of which were given to all participants, each group developed input to solve the problem it had selected. The results of their work were as follows:

Group No. 1

Concern--We need to develop a common understanding of expectations for members of Temple City Christian Church.

Objective--Every member shall have a clear understanding of what Temple City Christian Church expects of him or her and what he or she expects of Temple City Christian Church.

Alternatives for Achieving Objective--1) Form a committee to study the problem and draft a questionnaire to survey congregational expectations; 2) Use goal setting process to meet consensus of expectations; 3) Wait for the church to go under and form a committee before the problem arises again.

Action Plan--Form a "launching" Task Force to begin the goal-setting process immediately.

Group No. 2

²⁴The Problem Solving Grid used in this retreat was introduced to me in the course, "Organizational Development for the Clergy." For other such instruments the reader is referred to Lyle Schaller, Parish Planning (Nashville: Abingdon Press, 1971) and Lyle Schaller, The Local Church Looks to the Future (Nashville: Abingdon Press, 1968). Another resource is John DeBoer, Let's Plan (Philadelphia: Pilgrim Press, 1970).

Concern--Temple City Christian Church needs to arrive at a way of providing a basic theological background for young people and adults now.

Objectives--1) To establish a sound or common pattern of theological growth; 2) To increase personal growth in Christian knowledge; 3) To increase total communications; 4) To complete plans for this by September.

Alternatives for Achieving Objectives--1) Hold evening Bible study courses; 2) Inaugurate a young adult Church School class; 3) Have a seminar on public speaking; 4) Encourage persons to use art to express their theology.

Action Plan--Establish a structured program in theological training for Chi Rho (Jr. High), C.Y.F. (Sr. High), and Young Adults by September.

Group No. 3

Concern and Objective--We need to discover ways and means of involving each member (cultivating his or her talents) in church activities that are meaningful to them and which promote growth as an individual in Christian service.

Alternatives for Achieving Objective--1) Identifying existing growth opportunities available in major areas; 2) Determine available talents that can be utilized; 3) Match member talents and interests with growth opportunities; 4) Plan counseling service to encourage and enable individuals to enter into new fields of Christian service; 5) Plan communication system to keep members abreast of existing opportunities; 6) Establish a plan for recognizing accomplishments of members in Christian service.

Action Plan--1) Determine fields of Christian service; 2) Establish counseling staff; 3) Publicize available programs; 4) Establish plan for evaluating effectiveness of counseling; 5) Explore possibilities of members covenanting for specific Christian service; 6) Establish every member canvass for Christian service on a regular basis.

Group No. 4

Concern--There is a lack of realization within our congregation that diversity within Temple City Christian Church is an asset.

Objective--To develop a positive attitude toward diversity within our congregational life.

Alternatives for Achieving Objective--1) Hold a seminar on the advantages of diversity; 2) Write articles on subject for church newsletter; 3) Develop interpersonal affirmation of congregational

diversity; 4) Hold a banner making party with the theme being "Diversity--Yes!"; 5) Publish the monthly activities of all groups within the congregation more widely; 6) Encourage the use of the church newsletter to publish the activities of all groups within the congregation. (This group did not have time to develop an Action Plan.)

After each group shared its work, time was given to debriefing the experience of using the problem-solving grid. Generally the feeling of the group was that this process is valuable, but very difficult. The major reason for this feeling was the confusion the group experienced in differentiating between goals and objectives. Most people see these terms as being synonymous, even identical. This accounts, in part at least, for the difficulty the retreat participants experienced with the use of the problem-solving grid, which is seen in the use of different language that that found in the grid. Following this session a long break was taken, followed by dinner.

After dinner I shared with the group the outline of another model for planning.²⁵ Group discussion of this model brought us back to the same issue we had faced in the afternoon, that is, distinguishing between goals and objectives. In an attempt to deal with this confusion, it was suggested to the group that goals are idealistic, far-reaching, ultimately unattainable, while objectives are short-range targets which are incremental steps toward the goal. Further, it was suggested that objectives need to be specific, achievable, and measurable.

The major portion of the evening session was devoted to

²⁵See DeBoer, Chapters 6, 7, 8, and 9, pp. 69-106.

sharing in an exercise known as the "T-P Leadership Questionnaire."²⁶ This exercise attempts to give an individual a picture of himself or herself as a leader. It does this by posing a series of questions, half of which focus on an orientation toward persons. In short, it asks the question of the leader: "Are you a task oriented leader or are you a person oriented leader?" The responses of an individual to the questions in the exercise are plotted on a graph giving a score for "task" and a score for "person." For example, a low score in "task", accompanied by a high score in "person", indicates such a leader would likely accomplish little. But, the persons with whom he or she worked would thoroughly enjoy the experience, unless they were task oriented people and became totally frustrated with a "do-nothing" experience. If the scores were reversed, a high score in "task" and a low score in "person," the opposite result would occur. The job would be done, but people would be upset and would not enjoy the experience. The ideal score is one which falls within the middle range of the graph, that is equally balanced between "task" and "person." The ideal score would be 5-5.

Following the exercise, debriefing occurred. Group members listed what they needed to do in order to grow in these two areas to become more effective leaders. Their input was as follows:

²⁶Exercise is found under the title "The Managerial Grid," found in J. William Pfeiffer and John E. Jones, A Handbook of Structured Experiences for Human Relations Training (Iowa City: University Associates Press, 1969) I, pp. 7-11. See Appendix C.

To grow in the "person" area a leader might:

- 1) Be active in a small group,
- 2) Contract for a specific task, e.g. relating to five different persons each Sunday,
- 3) Make social gatherings of the church inclusive,
- 4) Get training in improving interpersonal relationships, particularly in identifying obstacles in interpersonal relationships,
- 5) Affirm friendliness, and,
- 6) Do visitation.

To grow in the "task" area a leader might:

- 1) Work to clearly identify the task to be done,
- 2) Learn to set and keep priorities,
- 3) Make the task realistic to maximize the chances for success,
- 4) Have clear expectations for the members of the congregation,
- 5) Tailor tasks to individuals,
- 6) Follow through on planning, organizing, and evaluating,
- 7) Give recognition for tasks that are well done,
- 8) Encourage persons to seek help and volunteer to help others,
- 9) Plan tasks which call people to stretch themselves,
- 10) Be involved in the ongoing development of themselves and other leaders, and,
- 11) Develop a manual for persons who will succeed us in our leadership positions.

The day concluded with a brief service of worship.

Sunday morning was devoted to another exercise. It focused on the individual strengths and weaknesses as a leader. This was "The Johari Window" exercise.²⁷ We divided into four smaller groups to do this exercise. This gave each person an opportunity to reflect upon his or her assets and liabilities as a leader. Each individual spent time alone to list his or her assets and liabilities. Each individual next focused attention upon the other members of the small group of which he or she was a member. For each person in the group, each individual listed their assets and liabilities as they perceived them.

²⁷ *ibid.*, pp. 66-70. See Appendix D.

This had limitations since each group member did not have enough experience with each other group member to be totally helpful to them. However, this did not pose major problems. When all of the individual work had been completed, the group members began sharing. Each person shared their self-evaluation, first, and then received the input of every other member of the group regarding their assets and liabilities. In debriefing the exercise, it was obvious that the group members had shared honestly and deeply with each other. The affirmation experienced by group members was extremely rich.

The morning session closed with a group evaluation. The following general comments were made in the total group as we evaluated the weekend:

- "I gained insight about myself as a leader."
- "I received valuable help on the planning process."
- "We got to know one another better and this was very valuable."
- "Having before us a time to reflect upon this weekend and what we did here will give us a better understanding of the role of the leader."
- "This retreat focused on the 'task' skills; my need is in the area of 'people' skills."
- "The 'esprit de corps' was excellent."
- "Most of our expectations for this weekend were realized."

In addition to the total group evaluation, participants were given two evaluation forms on which they were asked to make individual responses. One form was entitled "Class Evaluation." It asked for five responses. The other form was the "Leader Effectiveness Inventory." The results of these individual evaluations follow.²⁸

²⁸These evaluation forms were introduced to me by Howard Clinebell through courses taken at the School of Theology, Claremont, California. See Appendix E.

Class Evaluation

This form had five categories for responses. The responses were as follows:

1) I would rate this session: Excellent; Good; Fair; Poor.

Eight checked excellent; thirteen checked good; and one person made no response.

2) I had hoped that. . .

"We might have gotten more practice with individual agendas."

"The nitty-gritty process of planning step-by-step would be covered making my tasks and task force more effective."

"I would learn more about leadership and myself."

"This would be as fruitful as the planning retreat a year ago and I was not disappointed."

"We would find deep, true fellowship with other workers in the church and to learn what was needed in being a leader."

"I would receive some tools in being an effective leader and receive help in how to solve problems."

"I would come away from the weekend with a strong sense of fellowship with the group and a deeper sense of commitment."

"I would find my weaknesses and how to strengthen them."

"All who signed up would be here."

"This workshop would equip me with mechanical tools that facilitate getting tasks done."

"I would have more dialogue with individuals."

"We would have had set meditation time, not just morning watch, and that since we brought them we would be using our Bibles; we would have had more time to use the problem solving grid and other process charts to get the process down well."

"Some of the time might have been spent to better advantage or perhaps too much time was spent on preliminaries."

"Through the exercises planned for this weekend I would gain some confidence in myself as a leader and also discover a purpose for my involvement with T.C.C.C."

"I would become better acquainted with the group and would have increased insight into the workings of the church."

"This weekend would provide skills in organization of objectives and plans; an opportunity to practice and reflect upon the interpersonal processes of group dynamics; and, an opportunity to gain some relaxation and fellowship."

"I could learn ways of leadership that would be useful in C.Y.F. I hoped that I would get to understand the role of the leader better."

"I could be more effective."

"This experience would help me overcome my lack of confidence, nervousness when leading a group."

"We would have done more activities, but that I would understand more fully the role of a leader and how to go about it."

Two persons made no statement on their forms.

3) It was helpful because. . .

"It introduced me to the use of this material in a congregational setting."

"It dealt with the processes and people which are a part of a task--people oriented problem."

"Provided useful tools; got to know some people better."

"Many new ways of meeting problems were presented and I became personally acquainted with some persons I had never known."

"Close fellowship or sharing with others than my own group; living together as a community; learning something of what is expected of leaders; and, what is needed in our church program."

"I have received some tools to try to use in working as a task force leader."

"I feel that I have the beginnings of those things for which I hoped."

"I learned new procedures; the value of evaluation; the necessity for time schedule, defining problems, and how to solve problems or learn why I am unable to solve them."

"Community experiences and age groups represented. The evaluation sheets were most interesting and helpful."

"What I had hoped has been basically met."

"There was growth in team spirit."

"I got to know more leaders and their needs better. We heard 'how to' and then 'did' them in stages so I wasn't overwhelmed by the material. I was in a group of people I didn't know well so I could see what kind of role I take in new situations."

"I was more conscious of ways I can improve as a leader, and I will attempt to do so."

"I was able to hear the feelings of others in positions similar to mine. I learned of some helpful planning techniques and began to feel closer to the group, which is most important to me in carrying out my task in the church."

"The sharing of goals and sharing of participants. I sense an increased commitment."

"It did provide to some extent all of the above-mentioned objectives. It provided a better understanding of the organizational processes and I feel that I especially will benefit from the interpersonal relating and community building that took place this weekend."

"I learned some new ideas of leadership. It also helped me in the way that I had new relationships with the people here."

"There was real help for others in many ways."

"I know that my nervousness is shared by all, but not easily noticed, and that my lack of confidence would probably resolve itself and not become a detrimental factor in leading a group."

"It gave me a way to learn what I have to work on to become a leader and some basics on it. I also got to know 'new faces' and 'old faces' better. I got in touch with some 'hidden' feelings."

"As a leader of task groups, exposure to the problem solving grid and mechanics of setting this up make sense to reach specific goals."

"We learned some organization skills and faced some personal realities."

One person made no statement on the form for this area.

4) It would have been more helpful if. . .

"More time was available for debriefing and if these procedures are used somewhat mechanically at first to give people more practice."

"One text or process of planning used at a time with definitions common to all processes."

"I could have learned something of what I should do specifically for my task group."

"I have no suggestions."

"If it was less tightly scheduled at times."

"There had been a more clear explanation made of the problem solving grid. This was a cause of great frustration because I could not get the terms, and how to use them, straight in my mind. I felt this would be an essential help."

"The group had been introduced to the materials prior to the weekend, so that the mechanics of the processes would have been previously understood, providing more time for valuable work."

"A greater emphasis could have been placed upon actual group dynamics, and the development of practical leadership skills, e.g. discerning where different group members are at, identifying dynamic factors--fears, reluctance to share, hurt which generally defeat or help the achievement of the group. Perhaps some role-playing could have been helpful. Of course all these suggestions are made on my prejudiced need for more work in becoming more effective as a 'person-oriented' leader."

"All the group discussions were not all based on the church; there had been some role-playing of leadership situations; and, there was a little less input by the way of lecture."

"We all could have led a small group that had a fabricated situation and problem to see what the leader would do and to get feedback on it."

"We hadn't continued on the same activity for so long."

"We had changed groups, instead of working with the same group."

Eight persons made no response on the form for this area.

5) On the basis of what happened, I now plan to. . .

"Use the T-P leadership questionnaire with the C.W.F. Board."

"Continue."

"Contribute to plans for the coming year."

"Use the procedures at work and on various committees. Improve on my liabilities. Increase my awareness to the needs of other leaders and stop pushing them into playing the same role in every situation."

"Have a better idea of what can be incorporated in such a session and perhaps introduce some material or qualities of leadership if I would use this format again."

"Try to expand on this process to try to make something relevant happen, not because it is expected, but because I want to and need to make it happen."

"Try to improve my task completion ability."

"Try to implement what I have received by putting these things into practice."

"Try to maintain and nurture some of the close relationships; try to be more faithful in my stewardship and firm about priorities in my life."

"Do more pre-planning, identifying specific problems, use procedures learned this weekend for organizing and getting task force members involved."

"Work closer with group leaders in helping them establish their goals and objectives and, also, help define their task better."

"Try harder to develop skills of leadership, as well as correct some that I exercise; try for a deeper commitment."

"Find out more about my specific task; welcome anyone I know who is a visitor at church; make a greater effort for keeping in touch with our people."

"Examine my role as a member of the church and decide how I can better serve as a leader and overall true Christian."

"Digest and integrate."

"Experiment with some of the ideas that were brought up."

"Put it to the best use in whatever comes up."

"Improve my weaknesses; become even more aware of leadership, and keep the knowledge of what I have learned."

"Do some of the things I've been neglecting."

Three persons made no response on the form for this area.

Leader Effectiveness Inventory

The statistical data of this form is based on a scale in which

"5" represents most desirable practices by the leader and "1" represents least desirable practices. This form is divided into three sections: Attitudes, Tasks, and Language. The results were as follows:

1) The leader's ATTITUDES toward the subject, participants and audience:

Cordial--13 at 5; 7 at 4; 1 at 3
 Animated--6 at 5, 10 at 4; 3 at 3
 Open-minded--3 at 5; 14 at 4; 5 at 3
 Concerned--16 at 5; 4 at 4; 1 at 3

2) The leader's effectiveness in performing leadership TASKS:

Introduces problems fairly and clearly--9 at 5; 8 at 4; 4 at 3
 Keeps discussion on the beam--8 at 5; 13 at 4
 Speaks only when necessary--3 at 3; 11 at 4; 6 at 3
 Is informed on the topic--13 at 5; 7 at 4; 1 at 3
 Adapts to group's desires--2 at 5; 14 at 4; 4 at 3; 1 at 2
 Introduces relevant material when it has been ignored--4 at 5;
 7 at 4; 7 at 3
 Uses humor to lighten the atmosphere--6 at 5; 7 at 4; 8 at 3;
 1 at 2
 Acts democratically--4 at 5; 12 at 4; 5 at 3
 Handles interpersonal conflicts diplomatically--9 at 5; 6 at 4;
 2 at 3; 1 at 2
 Uses visual aids--10 at 5; 5 at 4; 3 at 3; 1 at 2
 Summarizes frequently--6 at 5; 11 at 4; 3 at 3
 Summarizes only group's contributions--6 at 5; 8 at 4; 2 at 3

3) The leader's LANGUAGE:

Fluent--10 at 5; 10 at 4; 1 at 3
 Fits the occasion--11 at 5; 8 at 4; 1 at 3
 Temperate--6 at 5; 10 at 4; 3 at 3
 Easy to understand--4 at 5; 15 at 4; 1 at 3
 Clear--10 at 5; 10 at 4; 1 at 3

Some persons omitted some categories on this evaluation form, thus accounting for the discrepancies in the totals.

As I reflect back, I feel it was a good event. However, much more needs to be done in this area of helping the laity to become pro-

ficient managers in the organizational life of the congregation.

There are several reasons for this. Two things stand out.

First, because officers change often, we do not gain much by such experiences. In our case, at least half of the participants in this retreat were out of office within four months. Such an event should be held early in the year before leaders take office, if possible. It needs to be repeated often, or, some modification of it needs to be continuous.

Second, this subject area is one which is difficult to learn. A friend in the management field with a major corporation, has since introduced me to "Management by Objectives." He has stated, "The process is seductively simple. The ideas are clear. But, making them work is something else again." I heartily agree with his evaluation of the process of managing an organization.

Yet, despite these problems, I believe work in this area has a payoff. To learn this process of problem solving, persons must do so by participating in the process. Their participation in the process, even when it does not go perfectly, gives them ownership. When people have ownership of the process, it works better, and through the experience, understanding increases. This has been happening for our congregation. Though we have not reached the zenith of perfection in organizational responsibility, we are growing. This retreat had a part in our growth. It set a style of involvement and shared decision making as the norm for doing the business of our congregation.

GRIEF THERAPY WORKSHOP--FALL 1973

In the Fall of 1973, a training program to enable persons to become responsible for ministering to those who are grieving was launched. This particular area of ministry was chosen for a variety of reasons.

First, my experience in ministry has been that persons who are grieving rarely receive the ongoing, in-depth caring they need to fully recover from their grief wounds. As a pastor, I have attempted to follow up with individuals and families who experience death. I have usually done this by personal visits in the home of the grieving persons. On the average, I make five to seven visits with such persons. Depending upon the impact of the grief, specifically a death with severe shock, my visits tend to run over a two month period following the death itself. Unless I become aware of some problem, either by direct communication from the grieving person, or persons, the input of others, or from my sensitivities, I seldom deal with the grieving person or family by further pastoral visits.

I do this for two reasons. On the one hand, I am, by the time two months has passed, busy with other concerns of my ministry--hospitalizations, subsequent deaths, and the ongoing program of the congregation. On the other hand, until recently, I assumed people, especially Christians, got over their grief quickly. I have come to discover this is not so. In light of these things I feel a team of trained, caring persons, working with me, is able to provide the on-

going, in-depth care and support which grieving persons need.

Second, through personal contact with Dr. Howard Clinebell in the course, "Major Counseling Opportunities of the Minister." I became aware of a congregation in which a grief ministry team had been developed.²⁹ In the Spring of 1973, I read of a similar program being conducted at the Glendale Methodist Church, Glendale, California, by Mrs. Amy Howell.³⁰ The practice of using lay persons for ministry in grief situations impressed me as a sound idea which could be carried out in a local congregation. Further, I felt lay persons would find this concept of ministry both challenging and motivating.

Third, several persons in my congregation had had difficulty in dealing with their grief. I felt a program like the Grief Therapy Workshop would be particularly helpful to them in working through their grief so they would experience recovery. Further, since I have discovered Howard Clinebell is right when he says, "Pain is our friend," I felt this would be a good opportunity to live out the truth of this idea.³¹

²⁹The congregation in which a Grief Ministry Team was developed reported upon by Dr. Howard Clinebell in the course, "Major Counseling Opportunities of the Minister," was the First Christian Church (Disciples of Christ,) East Moline, Illinois. The pastor was the Reverend Mr. Howard Griffen.

³⁰Mrs. Amy Howell is the Minister of Counseling at Glendale Methodist Church, Glendale, California.

³¹As I understand Howard Clinebell, the idea "Pain is our friend," declares that it is in the midst of pain most persons take their lives and and their needs more seriously than normally is their practice. In so doing, they use pain as opportunity for personal growth which might never occur in their lives without pain.

Fourth, this area of concern provided an opportunity to explore how laity may be trained for, and involved in, pastoral care which has, for the most part, been the "private property" of the clergy. This represented a first venture into the development of a trained Pastoral Care Team for our congregation.³²

Having made the decision to move into this program of leadership training, I had three tasks to do. They were as follows:

- 1) Obtain the approval and support of the Administrative Board for this avenue of ministry,
- 2) Develop the model for the training experience, and,
- 3) Recruit the persons who would participate in the program.

As part of the program for the congregation during 1973-74, a Grief Therapy Workshop was scheduled. This was presented for approval to the Administrative Board on September 4, 1973. In the presentation of the program, this event was lifted up as one which had a training dimension. The Administrative Board endorsed the program. Their endorsement was important for two reasons.

First, it represented an affirmative stance by the Administrative Board concerning the concept of lay ministry. This was not a new idea. However, the specific nature of the training to be given and the ministry to be subsequently carried out by those who received the training was a new idea. By approving this program event, the

³²When I use the concept of a Pastoral Care Team, the name of which is not original, I refer to a team of persons within the congregation which is trained to do the ministry of Pastoral Care. This would include pastoral calling and pastoral counseling in bereavement, in hospitalization, in illness, in crisis situations, and the like, which the minister (clergyman) encounters in the work of ministry.

Board affirmed the validity of the ministry of the laity in specific tasks previously considered the responsibility of the clergy. The Board was saying to the congregation, "The laity have a ministry. They are capable of carrying out their ministry. Further, the ministry of the lay members of this congregation is valid, just as is the ministry of the clergy who serve this congregation."

Second, the Board's decision represented a strong, supportive action for the style of ministry it wanted carried out by the clergy. By allowing this to happen, the Board was saying to the clergy who serve the congregation, "Train us for ministry so we will, as a congregation, have a shared ministry." Such decisions, though seemingly merely programmatic, have deep implications for the self-image of a congregation and for the style of ministry they want to be carried out by the clergy whom they engage as leaders.

In developing the model for the training, many factors had to be considered. To recognize all of these factors, I stated four objectives for the Grief Therapy Workshop. They were as follows:

- 1) To develop a Grief Ministry Team for Temple City Christian Church;
- 2) To give participants an opportunity to learn the skills of helping persons in a crisis situation;
- 3) To enable participants to understand the dynamics of the grieving process, with special emphasis upon the individual participant's personal experiences with grief; and,
- 4) To help participants to see grief, their grief, as an opportunity for personal growth so they may become stronger as a result of a crisis.

In addition to these objectives for the group, I had two personal objectives. They were:

- 1) To gain skill in the leadership training of the laity who de-

sire to be involved in ministry, and,
2) To complete a portion of the Project for the Doctor of Ministry degree.

Beyond the development of these statements of the objectives for the Grief Therapy Workshop, I read in this field to develop a perspective on the experience of grief. An important book was The Dynamics of Grief. The significance of grief ministry is lifted up by the author's conclusion. Author, David Switzer, writes,

Grief: no one escapes. Yet with all our cumulative experience, our precise knowledge of its dynamics has been all too sparse, our methods of attempting to meet the needs of the bereaved have frequently suffered from this lack of knowledge as well as from our own anxieties, and our conscious preparation for that day when the grief is our own has been practically nonexistent.³³

Another key book, and the one which served as a background text for the Grief Therapy Workshop, was Good Grief by Granger Westberg. Westberg makes the following observation,

We spend a good portion of our lives working diligently to acquire those things that make life rich and meaningful--friends, a wife or husband, children, a home, a job, material comforts, money. . . and security. What happens to us when we lose any of these persons or things which are so important to us?

Quite naturally, we grieve over the loss of anything important. Sometimes, if the loss is great, the very foundations of our life are shaken, and we are thrown into deep despair. Because we know so little about the nature of grief, we become panicky when it strikes us, and this serves to throw us deeper into despondency.³⁴

These two books, plus many others, helped me to shape and develop the

³³David K. Switzer, The Dynamics of Grief (Nashville: Abingdon Press, 1970), p. 24.

³⁴Granger E. Westberg, Good Grief (Philadelphia: Fortress Press, 1962), p.1.

sessions of the Grief Therapy Workshop. The session outlines will be shared later.

The major thing I wanted to have happen in the Grief Therapy Workshop was for the participants to learn experientially. I have discovered that learning which forces us to deal with our experiences and to reflect upon their meaning is the most productive kind of learning. Therefore, I sought, in the design, to develop experiences which would allow persons to share from their individual "data banks" concerning the nature of grieving. How this was done will be more fully outlined later in this chapter.

This brings us to recruitment. I had two basic norms in mind in recruiting for the Grief Therapy Workshop. On the one hand, I wanted persons who had recently gone through a grief experience, or who were in the process of grieving at the time. On the other hand, I wanted no more than ten or twelve persons in the group. This importance of having persons who had just been through a grief experience, or who were in the midst of it is obvious. With such an experience fresh and alive, a person had maximum opportunity for experiential learning. Further, through the Grief Therapy Workshop the person had the opportunity to learn firsthand the value of sharing their feelings, both the positive and the negative dimensions of grief with others. Group size is important. Too many persons create such a variety and multiplicity of relationships that learning and growth are hindered. Experience has taught me that ten to twelve persons offer maximum potential for high productivity in a group.

Most of the persons recruited for the Grief Therapy Workshop had little background experience of learning in small groups. I took particular care to recruit three persons who I either knew had an interest in the ministry about which I was concerned, or who had a strong, positive background in small groups. These three persons were the nucleus to which I added five persons who had recently experienced death in their immediate family circle. In addition to the five persons, one person who had recently gone through the process of a divorce in which there had been significant grief was recruited. The group was completed by two volunteers who came in response to a general announcement of the Grief Therapy Workshop in the congregation's channels of publicity.³⁵

All persons who agreed to participate in the Grief Therapy Workshop did so with the understanding that one of my objectives was the establishment of a Grief Ministry Team. However, it was agreed at the beginning that participation in the Grief Therapy Workshop did not automatically mean membership on the team being formed. The commitment made by the persons recruited for the Grief Therapy Workshop

³⁵It has been my practice in providing training for lay ministry to openly advertise each program event to the entire congregation. If I have been recruiting particular persons for such experiences, the publicity materials state that persons are being recruited. It is also stated that volunteers are welcome in the group. Generally for such groups a maximum number of participants is also advertised. This has the effect of letting persons know such programs and such ministries are open to all persons. It also reduces the possibility of persons volunteering who would not likely be capable, even with training, of performing the tasks which the group is to do. In the case of this program, our two volunteers have proven to be two of the more effective persons on the Grief Ministry Team.

was just for this event. It proved to be wise. Two persons opted not to become members of the Grief Ministry Team. They were free to make this choice without feelings of either guilt or failure.

With background work in preparation for the Grief Therapy Workshop completed, I was ready to begin the program itself. A brief résumé of the sessions follows.

First Session

The objectives for this session were as follows:

- 1) To get acquainted with each other and to begin to build a feeling of a team;
- 2) To set a contract based on the leader's objectives for the Grief Therapy Workshop and the expectations of the group;
- 3) To begin to share our personal experiences of grief with each other; and,
- 4) To give an overview of the Grief Therapy Workshop.

Activities planned to accomplish these objectives included get acquainted/team building exercises, contract setting, sharing of personal experiences of grief, and sharing of a printed outline of the Workshop, along with the suggested reading list. As the session progressed, there was not enough time for group members to share their personal grief experiences. This was not done. I rescheduled it for the next session. We closed with a group hug in which people were given the opportunity to express their feeling about the session, plus be reminded again of the significance of the "vertical dimension" of our life together.³⁶

³⁶I am indebted to Howard Clinebell for the term "vertical dimension." By it I mean the values and meanings which are normally associated with God who has revealed Himself in the life, death, and resurrection of Jesus Christ.

Second Session

The objectives for this session were stated as follows:

- 1) To continue team building among the members of the group, with special attention to integrating persons who were unable to attend the first session;
- 2) To share our personal grief experiences with each other; and,
- 3) To share responses to and understandings of the characteristic features of the grieving process.

Group activities again included team building exercises, picking up on the sharing of personal experiences of grief not done in the first session. A brief paper, adapted from material shared with me by Amy Howell, was read and discussed by the group. The paper, "Characteristics of the Grieving Process," suggests grief normally passes through three phases, which are not mutually exclusive. They are shock, suffering, and recovery.³⁷ The session was again closed with a group hug and the opportunity for sharing, reflection, and prayer.

Third Session

The objectives for this session were outlined as follows:

- 1) To build on the experiences, particularly the grief experiences, of the individual participants in light of the paper by Amy Howell shared at the previous session;
- 2) To have skill practice opportunities; and,
- 3) To give attention to the team building process as to the results achieved thus far in the group.

The session began with additional opportunities for team building through exercises which gave participants the chance to share freely

³⁷See Appendix F.

concerning both their lives and their feelings. Further discussion of the paper distributed the previous week was shared. Another brief paper, "Helping a Person in Crisis," adapted from materials originally developed by Howard Clinebell, was shared with the group.³⁸ This paper was discussed. A planned role play exercise to attempt to practice the insights of the paper did not take place due to lack of time to complete the exercise. As in previous sessions, the evening closed with a group hug, a time of reflection upon the evening's experiences, and prayer.

Fourth Session

The objectives for this session were outlined as follows:

- 1) To sharpen the group's understanding of the grieving process through viewing and responding to a film, "Though I Walk Through the Valley;"
- 2) To give an opportunity to have skill practice in the "ABC Method" of helping a person in crisis;
- 3) To get the group reconnected following a week's recess between sessions; and,
- 4) To plan together the future activities and sessions of the balance of the workshop.

We continued to do team building. This may seem excessive to some, however, I have discovered it is vitally important to the life of a group, particularly a group which is going to tackle a new, difficult, and problematic responsibility, or a group which may face strong differences of opinion within the group. Lyman Coleman makes this obser-

³⁸ See Appendix G.

vation about the importance of team building, which he calls "history-giving", "affirmation", "goal setting", and "koinonia support system."

History-giving means feeding into the group the basic data that the group needs to know about each other--past, present, and future. . . Any group that fails to take the time to get to know each other in depth will find themselves constantly backtracking, infighting, and misunderstanding. Affirmation grows out of the first stage of history-giving and develops in exact proportion to the level of openness and honesty in the history-giving stage. Affirmation means responding as a community of love, trust and acceptance to the particular needs, hurts, wants, fears, hopes, joys, and dreams that were brought into the open in the first stage. . . . In the atmosphere of warmth and acceptance that has been created in the affirmation phase you move on. . . Each person gives information, but this time, the information is far more personal. . . You just don't talk about your needs to strangers. . . Koinonia: the uniting of the group members not only to one another, but also to Jesus Christ. And it is Jesus Christ who has made the unity possible by endowing each one with special gifts of ministry "for the building up of the whole body."³⁹

The major portion of the evening was devoted to seeing and discussing a film, "Though I Walk Through The Valley."⁴⁰ This film was very provocative for the group. Members responded to it with strong feelings that the subject of the film, Tony Brower, a man dying with terminal cancer, did not allow himself, his wife, and especially his daughters, the opportunity to freely express their grief in anticipation of his

³⁹This statement is excerpted from two different books by Lyman Coleman. The first part of the statement and the last part of the statement come from the workbook developed for the National Serendipity Workshops. This material was shared at the Serendipity Workshop, held at the Disneyland Hotel, Anaheim, California, September 30, 1973. The materials quoted were taken from pages 26-27. The other part of the statement was taken from Coleman, "Groups in Action," (Waco: Word, 1968) pp. 18-19.

⁴⁰The film, "Though I Walk Through the Valley," was produced by Mel White, Professor of Communications, Fuller Theological Seminary, Pasadena, California. September, 1974 he became Pastor of The Evangelical Covenant Church, Pasadena, California.

death. The role playing exercise for skill practice was postponed again due to lack of time. Specifically, I felt we would have to slight the debriefing phase of the exercise. We closed with a group hug, including a time of reflection and prayer.

Fifth Session

The objectives were outlined as follows:

- 1) To give opportunity for skill practice with "ABC Method" of helping a person in crisis;
- 2) To gain experience in listening for feelings through a focus listening exercise;
- 3) To begin to develop a model for the Grief Ministry Team;
- 4) To deal with questions and insights from reading done by the workshop participants; and,
- 5) To begin to think through the theological dimensions of life and death.

The team building phase of this session was focused upon my feelings that the group was still too much involved in a "head trip." This allowed members to share feeling about the group and to covenant with each other about the way they would work together for the balance of the workshop. The role play exercise, delayed previously, was the major activity of the session. Two different role play situations were used with all persons in the group sharing one of the role plays.⁴¹

⁴¹The role plays used were these. One employed four persons. There was a 40-year old widow, with a son, 15, and a daughter, 13. Their husband/father died at age 42 of heart attack. The fourth person was the Grief Ministry Team member who was calling a few days after the funeral. The people knew each other. The other situation had three persons. There was a son and daughter-in-law of an elderly woman who had spent three years in a convalescent hospital waiting to die. The couple had taken full responsibility for the mother's care. They were angry about having been given this load, which was shared by the family. The third person was the Grief Ministry Team member. These persons knew each other casually.

This was followed by a focused listening exercise in which participants were paired up. One was designated speaker. The other was designated listener. The listener was responsible to tell the speaker what he or she said and to share the feelings which were communicated with the words. This was to be done without changing the conversation or going more deeply into the subject. The speaker then had to evaluate whether or not he/she had been heard by the listener. If the speaker decided he/she had not been heard, the speaker repeated himself/herself until the responses of the listener convinced him/her that he/she had been heard by the listener. Following several exchanges, the roles were reversed so each participant had the opportunity to function both as the speaker and the listener. These activities consumed the full time of the session. The theological reflection planned for the session was not done. The group decided this should be done. They suggested it could best be done in subsequent meetings of the group after the Grief Ministry Team was formed. The closing of this session followed the pattern developed in previous sessions.

Sixth Session

The objectives of this session were stated as follows:

- 1) To develop a possible model for a Grief Ministry Team for Temple City Christian Church;
- 2) To practice and to gain skill in listening for feelings;
- 3) To deal with questions and concerns of members which represented "unfinished business;"
- 4) To evaluate the workshop experience in the light of the stated objectives shared at the beginning; and,
- 5) To give individuals an opportunity to commit themselves to serving on the Grief Ministry Team.

Some members of the Grief Therapy Workshop had visited a meeting of the Grief Therapy Team of the Glendale Methodist Church between this session and the last one. They shared their experiences with the total group. The focused listening exercise done during the previous session was repeated, since many felt that it had not gone well. I had developed a model for the proposed Grief Ministry Team. This model was discussed by the group. Suggestions for modification were made. This meant the final decision on the model for the Grief Ministry Team would be made when those going to be on the team met in the future. Following this discussion, workshop participants were given the opportunity to state whether or not they wanted to work on the Grief Ministry Team. All but one of those present indicated their desire to serve on the team.⁴² The persons committing themselves to this ministry set a meeting to finalize the model for their ministry. The balance of the session was devoted to group evaluation of the experience. This was done in light of the stated objectives outlined at the initial session of the Grief Therapy Workshop. In addition to verbal responses, the participants made written responses on forms I had prepared in advance.⁴³ The Grief Therapy Workshop closed with a

⁴²The one person who chose not to be on the Grief Ministry Team suffers from Parkinsonism. He felt he was not capable of speaking clearly enough to work on the team. His wife, however, is a member of the group. Two others were absent. Subsequently, one of them chose to be on the team; the other did not. The one who elected not to do so was a high school senior. She felt she was too heavily involved with her school activities to be able to function as a team member.

⁴³The three evaluation forms used were ones which I had received through course work with Howard Clinebell at the School of Theology, Claremont, California. See Appendix E.

final group hug, the reading of scripture, group reflections, and prayers.

Three evaluation forms were used. One of them asked for input about the Workshop. A second, known as the "Group Life Inventory," sought input regarding each persons' feelings concerning the group. A third, known as the "Leader Effectiveness Inventory," was used to receive input concerning me as leader of the Grief Therapy Workshop. Eight sets of evaluation forms were returned to me. Two persons did not return the evaluation forms. Since many which were returned to me were anonymous, I did not pursue the missing evaluation forms. I feel an eighty percent return offers a good sample for the evaluation of the Grief Therapy Workshop.

The results of these group evaluations are as follows:

Group Evaluation Form

This form requested a variety of information from the participants.

They were divided as follows:

1) The things that were most helpful or useful in this group were:

"Small group discussion, then all meeting and sharing together, with everyone contributing something helpful."

"The techniques by which we were put in small groups and encouraged to share or express our feelings. No, on second thought, I think it was group discussions."

"The quizzes to help 'break the ice.' Literature passed out and also the extracurricular books. Sharing of experiences. Discussing the insight of those experiences. Role playing."

"Getting to know others in the group made me feel good and helped me to take part and to share my own feelings. Hearing other members in the group share their feelings and thoughts."

"The fact that most participants had experienced grief (loss of loved ones) in the past and could relate from experience with

others in the group."

"Most of the people had been in a grieving situation recently."

"Learning to be a better listener. Becoming more at ease in a group. Feeling that people really care. Our confirming or discussing our feelings in small groups."

"The spirit of the group."

2) The things that were least helpful or useful were:

"As long as I think that everything you did had its own usefulness and didn't consider that any material introduced was irrelevant, I can't answer this."

"The movie. Maybe the wrong things were edited out of it. And, also, as we all nearly agreed, it was unnecessary to show the actual funeral."

"It seemed to me most of us had not experienced contact with strangers and even friends in an effort to assist them in time of actual need. Therefore there is an uncertainty as to how we would do in time of need."

"I think the role playing. As individuals we will react to people differently. It's hard to see how one would respond to two people having the same problem. Certainly not the same way, as each person needs a different approach."

"All the things we did were of some help, I felt."

"I got something good out of all the meetings."

3) I suggest that these changes be made if the group is repeated:

"To me, it seemed well planned and carried out."

"Only that, as I've stated under comments, it would be very interesting and maybe more informative to have persons representing the teens, twenties, thirties, forties, etc."

"Try to get a larger number within the group to share a little deeper. More role playing. Possibly another week added to the session."

"If possible try to bring in one or more lay people with some experience to help in this respect."

More training time--say at least ten weeks."

"I think a group as unqualified as most of us, need more time and more meetings of instruction than we had to really be able to go out and know how to help others."

"I don't think things should be changed."

4) In the group I have greatly felt:

"Warmth, concern, and love."

"As one of a closely knit fellowship, and a deep satisfaction to know there were persons concerned about the sufferings of their fellow men/women."

"Some were deeply sympathetic and understanding and a few were little involved emotionally. They had their own grief. I'm guilty of this also. Some more strength and encouragement to strive for a more healthful me--mentally and emotionally."

"A real concern for others, a real feeling of love, for our fellow man. Togetherness as a group. Good leadership."

"An openness and willingness to share such knowledge as we have with one another."

"Communion."

"The concern of each one for another and for each other. At times very inadequate and sort of frustrated, inferior, not as capable as I would like to feel."

"Concern of the group for other people."

5) Other comments, criticisms, and suggestions:

"I thoroughly enjoyed each session--wish we could have had more. I think in a study like this it would be most helpful to have all age groups represented."

"Try to enlist more people in this kind of service to others."

"None."

Group Life Inventory

The statistical data from this form was compiled. Based on a scale in which 7 represented the most positive response, and 1 represented the most negative response, the results were as follows:

- A) Responsible Participation--4 at 7; 3 at 6; 1 at 5
- B) Leadership was shared--5 at 7; 2 at 6; 1 at 5
- C) Communication of ideas was good--5 at 7; 3 at 6
- D) Communication of feelings was good--4 at 7; 2 at 6; 2 at 5
- E) Authenticity was present--5 at 7; 3 at 6
- F) Acceptance of persons was an active part of our give and take--7 at 7; 1 at 6
- G) Freedom of persons was enhanced and encouraged--8 at 7
- H) Climate of relationship was one of mutual trust--8 at 7
- I) Productivity was high--5 at 7; 1 at 6; 2 at 5

Of the eight evaluation forms returned, six persons rated this workshop as excellent. Two persons rated it as good. One of them added the adjective "very." The other data requested on this particular

form was largely repetitive, since the questions were similar to those on the previous form, so it is not shared here.

Leader Effectiveness Inventory

The statistical data of this form was based on a scale in which 5 represented most desirable practices by the leader, and 1 represented least desirable practices. This form is divided into three main divisions: Attitudes, Tasks, and Language.

1) The leader's ATTITUDES toward the subject, participants, and audience:

Cordial--6 at 5; 1 at 4
 Animated--3 at 5; 1 at 4
 Open-minded--5 at 5; 2 at 4
 Concerned--8 at 5

2) The leader's effectiveness in performing leadership TASKS:

Introduces problems fairly and clearly--7 at 5
 Keeps discussion on the beam--6 at 5; 2 at 4
 Speaks only when necessary--2 at 5; 4 at 4
 Is informed on the topic--6 at 5; 1 at 4
 Adapts to group's desires--4 at 5; 1 at 4; 1 at 3
 Introduces relevant material when it has been ignored--7 at 5
 Uses humor to lighten the atmosphere--6 at 5; 1 at 4
 Acts democratically--5 at 5; 1 at 4
 Handles interpersonal conflicts diplomatically--7 at 5
 Uses visual aids--6 at 5
 Summarizes frequently--2 at 5; 2 at 4
 Summarizes only group's contributions--2 at 5; 3 at 4 and 1 at 3

3) The leader's LANGUAGE:

Fluent--6 at 5
 Fits the occasion--5 at 5; 2 at 4
 Temperate--5 at 5; 1 at 3
 Easy to understand--5 at 5; 1 at 3
 Clear--6 at 5; 1 at 3

As with the other evaluation forms received, again eight is the basis of this statistical data. On this form, a number of persons did not

complete all of the items, thus giving the discrepancies in the totals.

From the participant's evaluations, I have made these personal evaluations about the Grief Therapy Workshop.

First, the objectives outlined at the beginning of the event were quite well met. This was especially so for those which had to do with the development of a sense of being a team and the willingness of persons to take responsibility for ministering to persons who are grieving.

Second, individual participants in the Grief Therapy Workshop felt basically prepared to take on this responsibility. Though the evaluation forms indicate the desire of several of the group for more training and their personal comments witnessed to their being "scared to death" about grief ministry, the participants felt well enough prepared to attempt to do grief ministry. This is particularly important to me. One of my convictions about lay ministry is that when training is provided people are willing to risk themselves in being responsible for ministry. The results bear this out.

Third, I felt pleased with the feedback received about my leadership of this training experience. Beyond personal pride at "good ratings," I was delighted to see the participants felt I had given them adequate training. I especially feel this because dealing, death, and dying is usually entered into with great fear and trembling by many persons, if not avoided altogether so long as death does not invade their most intimate relationships and experiences. Out of these evaluations, I feel I have been affirmed as an able trainer. This is

a good feeling, to say the least.

The follow-up to the Grief Therapy Workshop was the development of plans for establishing the Grief Ministry Team. This was begun in a subsequent meeting. Out of that session, the following things were developed by the Grief Ministry Team:

- 1) A statement of the mission of the Grief Ministry Team;
- 2) An outline of the objectives of the Grief Ministry Team; and,
- 3) An agreed upon methodology of working as a Grief Ministry Team.

With this follow-up session, the Grief Ministry Team of Temple City Christian Church was a reality. The members of the team immediately began to assume responsibility for their ministry.

It should be noted, further, the work of the Grief Ministry Team will be more thoroughly outlined and evaluated in the next chapter of this project.

SERMON DEVELOPMENT TEAM--FALL 1974

In the Fall of 1974, I conducted an experiment in lay involvement in the development of sermons. The group which worked in this area of ministry consisted of five members of the congregation, plus myself as pastor. Together we developed the sermons which were preached on the four Sundays of Advent, 1974. As with the previous training experiences being studied in this project, a variety of reasons were behind this venture.

First, I was curious as to how laity might be involved in the process of sermon development. This curiosity on my part was encouraged by this statement from Marvin Dirks' book, Laymen Look at Preach-

ing, ". . .it is unwise and unethical for us not to take into consideration what the layman expects from his minister in preaching."⁴⁴

The only way to satisfy my curiosity was to experiment. I have, on many occasions, both in the worship setting and following the worship service, used the talk-back method to have dialogue with the laity about the sermon. However, these efforts were "after the fact." The sermon had already been developed, written, and preached. In addition, I have, from time to time, involved the congregation in dialogue during a sermon. This has been done in two ways. Sometimes it is done by asking questions and receiving responses to them as the sermon is preached. Other times it is done by providing suggested ideas for discussion to the worshippers. Time is then allowed for sharing between persons in the pews about what I have suggested. Generally, the sharing in two's, three's, or four's is concluded by providing an opportunity for some persons to share with the total congregation what was discussed in their smaller unit. This, of course, can only be done for a very brief period of time. Therefore, it has its limitations, though I have found it successful.

Another way in which I have involved the congregation in the preaching process is to preach sermons on texts which have been studied in small groups in the week prior to the delivery of the sermon on Sunday. In such cases, I have usually led one of the groups. This

⁴⁴Marvin J. Dirks, Laymen Look at Preaching (North Quincy: Christopher, 1972), p. 18.

has been most beneficial to me personally in sermon preparation. The comments of the persons who both participated in the study process and heard the sermons have been positive. They say the sermons are more meaningful to them personally. Like every other pastor, I have published sermon themes and texts in advance. I have asked for input concerning them prior to my preaching on them. I have rarely received input in such cases. Finally, I have used surveys and questionnaires to determine areas of concern, key questions, and themes upon which the members of the congregation would like to have sermons preached. However, none of these things, despite basically positive feelings about each of them, really satisfied my curiosity as to the involvement of the laity in preparing sermons.

Second, have read books in the field of communication, I am aware of the value of the small group process as an effective means of communication. I'm convinced the sermon needs to be looked at in light of this knowledge about communication so that it can be made increasingly effective. A notable book concerning the process of communication as it relates to preaching is The Empty Pulpit by Clyde Reid. In dealing with what he describes as the weakness and sterility of the contemporary pulpit, Reid suggests the preaching fails as a method of communication. It does so because it does not provide for the possible fulfillment of all seven steps which are essential to communication. These seven steps are listed by Reid,

- 1) Transmission occurs when the communicator presents his message (or delivers his sermon.)
- 2) Contact occurs when a listener has heard the message. Even though a person may appear to be listening to our sermon, we do

not really know if we have established contact unless he reflects back to us in some way that he has heard.

3) Feedback is the return process by which the listener reflects information to the original communicator. . .it is nearly always a requirement if communication is to proceed beyond contact to the deeper levels leading to complete communication.

4) Comprehension occurs when the listener genuinely understands what it is the communicator means by the message he has transmitted.

5) Acceptance. It is possible for a person to both hear and understand the intended message of the communicator, but to reject it completely. . . .One of the difficulties with any form of oneway communication is that the communicator does not know when his listener has rejected his message. Nor does he know the basis of that rejection, for which he may have an answer.

6) Internalization. Even if the listener has accepted the message, it may be at a superficial level. It may not influence his way of behaving.

7) Action. Researchers now tend to regard communication as incomplete unless it has reached the point at which the communicator and listener have a common shared understanding and are acting on the basis of this understanding.⁴⁵

This is an idealistic pattern of communication, particularly when one considers the frequency of preaching. I feel preaching ought to aim for this ideal.

In reflecting upon these seven steps outlined by Clyde Reid, the points at which the sermon fails to follow this process are obvious. The crucial step which is missed is the third one, feedback. As a rule, there is no feedback which enables the preacher to check out whether or not contact has been made between himself and the listener. There can be no guarantee of either comprehension or acceptance, much less internalization or action. Reid's view as to the crucial step in these seven is different, though not incompatible with my view. He

⁴⁵Clyde Reid, The Empty Pulpit (New York: Harper & Row, 1967), pp. 68-71.

comments, ". . .most communication is incomplete, short-circuited, unless the acceptance step is successfully concluded."⁴⁶ Being aware of the need for dialogue if the sermon is to have a chance at meeting all seven steps outlined by Reid, the small group offered the best chance for this process to happen in its fullness. I decided to explore ways in which a small group of lay persons could be involved in the sermonizing process.

Third, reading concerning preaching and personal experience with preaching has brought me to realize the sermon, set in the context of corporate worship, is seen, ideally, as an act of the worshipping community. Typical of such thinking is this comment by Jean-Jacques Von Allmen, "One cannot preach. . .without the obligatory participation of the faithful."⁴⁷ The key word here is "participation." Participation means activity, not passivity. Perhaps all Von Allmen means is one cannot preach unless there is an audience to hear what is said. But, I feel he means more than the physical act of listening, when he speaks of the "obligatory participation of the faithful." He amplifies his meaning,

We cannot be alone in the preparation of a sermon; we are in and with the Church, and it is in order to build her up that we are preparing ourselves. This community which must be created in the preparation of our sermons is a community with God, with the author of the text we are preaching, with the tradition which has

⁴⁶Clyde Henderson Reid, "Two-Way Communication Through Small Groups in Relation to Preaching," (Unpublished Doctor of Theology Dissertation, Boston University School of Theology, 1960), pp. 8-9.

⁴⁷Jean-Jacques Von Allmen, Preaching and Congregation (Richmond: John Knox Press, 1962), p. 20.

stemmed from the text, with the parishoners to whom we are going to preach, and with the world in which the Church has its present being.⁴⁸

In addition to his reminder to us about the size and scope of the community which participates in the preparation of the sermon, there is another dimension which cannot be overlooked. Though the preacher speaks while the assembled group listens, and though he is usually "raised up" above the heads of the listeners, the sermon is not just the preacher's words to the congregation. The preacher is both the spokesman for God and a part of the congregation which is addressed by God. I'm not sure how well this gets communicated, if it does at all. This truth is best communicated when the preacher is able to be honest and to be fully involved in the message which is being proclaimed. Von Allmen says it well, "Preaching is our means of bearing witness. We are not only called to transmit the Gospel objectively, it is our duty to do it subjectively, to put our hearts into it and involve our persons in it."⁴⁹ Robert Paul has commented,

We fulfill this ministry only as we proclaim in word and deed that we stand first in need of the grace. Only as we recognize our constant need for penitence shall we avoid the danger of denying by our deeds what we proclaim with our lips; and only thus shall we point away from ourselves to that essential ministry of Christ in which all Christian vocation is centered.⁵⁰

Fourth, since this project has focused on a variety of ways

⁴⁸ibid., p. 49.

⁴⁹ibid., p. 48.

⁵⁰Robert S. Paul, Ministry (Grand Rapids: Eerdmann's, 1965), p. 125.

of involving the laity in ministry and equipping them for ministry, it seemed logical to give attention to an area in which the laity have only occasional responsibility. It is not uncommon for the laity to do pastoral work such as ministering to persons who are grieving, sick, or hospitalized. It is the norm, in almost all congregations, for the laity to be involved in program development and administration. Increasingly the laity are taking responsibility for leadership in growth groups, especially since they have traditionally taken responsibility for the educational ministry of the Church. Growth groups often have an educational purpose. But, preaching has been the private duty and responsibility of the clergy. Since I like to experiment, I decided to involve lay persons in preaching as the final area to be included in this project.

Having made the decision to involve lay persons in the development of sermons, I determined the tasks to be done:

- 1) Recruit a small group of persons representative of the total congregation who had an interest in the project;
- 2) Determine a time of year for the group to be involved in the process of developing sermons; and,
- 3) Develop the model for the experience.

In the Fall of 1974, I set about these tasks.

I determined, first, to use the Advent season for the project. This seemed best for several reasons. It is a short season, encompassing just four Sundays. It is a season which lends itself to a single theme or series of sermons, a pattern I have followed annually. Much of the Biblical material suggested for Advent is familiar, even to the person who is not a disciplined student of the scriptures.

In recruitment I wanted a good cross section of ages in the group, since the congregation to which I preach spans the age spectrum. I also felt it was important to have persons in the group who were regular in attending worship. They would hopefully be most sensitive to and appreciative of the sermon. I recruited five persons. Two of the team members were over sixty, a woman who is knowledgeable, articulate, and committed to the Bible, expressing a conservative view of the scriptures, and a man who has been a vocal critic of my preaching at times, particularly when it has dealt with social and/or political issues. Two additional team members were in the 40-60 age bracket. One was a man who has been actively involved in the work of the Corporate Worship Task Force. The other was a woman who was not active in the congregation until the last two years, but who is seeking to grow in her spiritual life. The final team member was a college freshman, a young man who was baptized within the last year. He is an eager, young Christian. An attempt was made to recruit a young adult in the 20-35 age range. However, both of the persons asked were unable to participate due to family responsibilities. With the exception of these two, both of whom expressed a genuine interest and a willingness to be part of the group had it been more convenient for them personally, I had no negative responses to my invitation. This was pleasing to me. It indicated a strong interest in the proposed project, even though all of those recruited expressed the feeling they had little to offer to the process. As I reflect on this feeling of the group members, I believe the reason for it is well stated by

William Thompson, who addressing laity has written, "You have never participated because both the clergy and laity have falsely assumed that preaching is the preacher's private domain."⁵¹ Their feeling of inadequacy is not surprising when seen in this light.

In looking for resources to develop my model I found very little help. Though a number of books advocated the need for the laity to be involved in preaching, very few had specific suggestions for such a group. Perhaps my research was too limited. However, I believe the lack of models for involving laity in the preaching task indicates little experimentation has been done in this area. Two books which were helpful were Parish Back Talk by Browne Barr and Partners in Preaching by Reuel Howe, especially the latter.

The basic model which is presented in Barr's book is the process which has been employed in the congregation he serves, First Congregational Church, Berkeley, California, to involve lay persons in the preparation of sermons. It consists of an open meeting, known as the Sermon Seminar. It is held once a week. The person responsible for the sermon opens the session. A brief exegesis of the text for the sermon on the upcoming Sunday is given. This is followed by dialogue groups in which the persons present share with each other concerning what the text means to them. The evening closes with a reporting session from each of the groups. The preacher's primary task in

⁵¹William D. Thompson, A Listener's Guide To Preaching (New York: Abingdon Press, 1966), p. 37.

this evening is to listen to the discussions which take place. With prayer, the Sermon Seminar closes.⁵²

Howe's book, while it gets at the need for involving lay persons in preaching, had only a few suggestions I used. It's basic value is that it outlines the concept Howe calls "dialogical communication or preaching." It stimulates the preacher to try ways of involving the laity in preaching. Howe's description of dialogue is as follows:

Dialogue is the interaction between two or more people in response to the truth: it is also the process of assimilation by which perceived truth becomes embodied in the person, becomes part of him. As we see it, dialogue provides the give and take, check and balance, test and correction, that human beings need both to understand rightly and to communicate accurately.⁵³

In order to bring dialogue into preaching, Howe differentiates between method and principle. He writes,

By method we mean the way the communication is delivered: in monologue, for example, one person addresses another; in dialogue two people exchange communication. By principle we mean the whole concern that governs the communication: when the monological principle is employed, one person tells another what he ought to know, and the communication is content-centered; when the dialogical principle governs a communication, the speaker feels responsible for and responds to the patterns of experience and understanding that his listener brings to the situation, and thus the listener is encouraged to grapple with his own meaning in relation to the speaker's meaning.

When we make this distinction between method and principle, we can readily see that a communication which in terms of method is monologue (one speaker) may at the same time be governed by the principle of dialogue. . .⁵⁴

⁵²Browne Barr, Parish Back Talk (New York: Abingdon Press, 1964), p. 76ff.

⁵³Reuel Howe, Partners in Preaching (New York: Seabury Press, 1967), p. 46.

⁵⁴*Ibid.*, p. 47

I find these ideas stimulating. I feel Howe's book is an excellent book to use as a study guide in a group which wants to look at the issues involved in having the laity actively participate in preaching.

Combining the insights of both Barr and Howe, I pursued the project to which I had committed myself. To describe the process followed, I will simply outline and give a brief résumé of each session I held with the Sermon Development Team.

First Session

The objectives for the first meeting of the Sermon Development Team were outlined as follows:

- 1) To develop a sense of team among the participants;
- 2) To establish a contract with the group for the work to be done;
- 3) To get a perspective on the task being undertaken; and,
- 4) To make initial assignments.

We began with time given to team building activities. The team members were asked to share their names and to complete the following sentences:

- 1) The first time I tried to swim I. . .
- 2) The first time I tried to ride a bicycle I. . .
- 3) The first time I tried to skate I. . .
- 4) The first time I tried to dance I. . .

This exercise proved to be fun, as well as revealing concerning the backgrounds of the group members. There was a good deal of laughter as individuals shared their experiences. Following this exercise, members were asked to share their understanding of the purpose of the group and their feelings about being in the group. Though there were feelings of inadequacy expressed and a measure of uncertainty about

what the group was going to do, in general, there was enthusiasm and interest in getting into the work.

Following this, we moved into a time of contracting for our experience. To initiate the contracting, I outlined the purposes I had developed for the Sermon Development Team. They were as follows:

- 1) To explore ways of involving lay persons in the selection, development, and presentation of sermons;
- 2) To increase the dialogical communication in the preaching;
- 3) To sharpen my personal skills of listening by focusing on the needs and hopes of people in relation to their understanding of the gospel; and,
- 4) To complete the final part of the chapter in the Doctor of Ministry project dealing with training laity for and involving laity in ministry.

Time was spent to be certain the purposes of the Sermon Development Team were understood and accepted. Following discussion, most of which focused on clarifying the meaning of the term "dialogical communication," these purposes were accepted. The group members had no additional input, so with the agreement to give priority to the schedule of meetings and to come to all sessions having completed the assignments, we had a contract with each other.

Next I presented the Biblical texts from which the specific sermons for the Advent season would be developed. I chose to give the group members suggested texts for each of the four Sundays of Advent.⁵⁵

⁵⁵The lessons selected for use in developing the Advent sermons came from the new three year cycle of lessons which were selected ecumenically. They are being used by the Episcopal Church, the Roman Catholic Church, the United Church of Christ, the Christian Church (Disciples of Christ), the Lutheran and the Presbyterian Churches. The source of these selections was Samuel Wylie and John L. McKenzie, Proclamation: Advent-Christmas, Series A (Philadelphia: Fortress Press, 1974.)

I asked them to study all of the texts, and to select a single text they felt should be the basis of the sermon on each of the Sundays of Advent. There were twelve texts, three for each week, an Old Testament lesson, an Epistle lesson, and a Gospel lesson. For study, these three questions were suggested to the team members to use in getting into their work,

- 1) What theme or themes do you see in these texts, that is, what does it say to you?
- 2) What theme do we need to struggle with as a congregation just now?
- 3) What do we need to help us prepare to celebrate the birth of Christ?

With the sharing of the assignment for the next session, the meeting closed with a group hug. Opportunity was given for persons to express their feelings about the session. Positive comments were made around the circle. The group was dismissed with prayer.

In reflecting upon the first session I felt overall it was a good experience. The contract established with the group felt comfortable. Enthusiasm for the work we were going to do was high, although the individual members of the group expressed doubts about the value of their contributions. One thing which needed to be done for the future was to provide input regarding "dialogical preaching/communication." In light of the confusion experienced by some members of the group about Howe's ideas on communication, I excerpted his comments on a sheet to be distributed and discussed at the next session.⁵⁶

⁵⁶The handout on Dialogical Communication taken from Howe may be found in the Appendix. See Appendix H.

Second Session

The objectives for our second meeting were the following:

- 1) To select the sermon themes for Advent 1974;
- 2) To deal further with the concept of "dialogical communication;"
- 3) To do more team building within the group; and,
- 4) To receive feedback from the group concerning the sermon preached on November 17, 1974, the day of the group meeting.

In the first session, I had shared with the group that I wanted to receive feedback from them on two sermons, one before the Advent sermons were preached and one of the Advent sermons. The process I proposed to them for doing this was the use of a tape recorder, plus a set of questions to which they would respond in my absence.⁵⁷ The need for feedback on preaching has been already discussed in this chapter. I will not comment further here. The format we followed in doing this included these things.

- 1) I shared with the team members the questions to which I wanted them to respond. They were these:
 - a) What did the preacher say to you? (Do not try to reproduce what the preacher said; this question asks for what you heard.)
 - b) What difference do you think the sermon will make in your life, or was it of only passing and theoretical interest?
 - c) In what ways were you challenged or drawn to greater devotion to your areas of responsibility?
 - d) Did his style and method, language, manner of delivery, and illustrations help or hinder the hearing of his message? Explain.
 - e) Do you think the preacher received any assistance from the congregation in the preparation and delivery of his sermon? If so, describe; if not, why not?⁵⁸

⁵⁷The idea of having a group use a tape recorder to respond to the sermon comes from Howe, p. 96ff.

⁵⁸Howe, pp. 96-97.

2) After making sure the questions were fully understood, I offered the group these further suggestions for their session with the tape recorder:

- a) There are no right or wrong answers. There are only your answers, that is, I want your honest feedback.
- b) Deal with each of the questions as a total group, then move to the next question following this process until all five of the questions have been answered.
- c) Decide among yourselves who will be the facilitator to move the process along.

Following the completion of the instructions about the task at hand, I left the room to allow them to respond. When they had completed talking into the recorder, they brought me back into the room. The balance of the session followed.⁵⁹

The next part of the meeting focused on team building. Group members were asked to complete these sentences and to deliberately lie about one of them:

- 1) My childhood hero, at age 10-12, was. . .
- 2) My favorite music as a teenager was. . .
- 3) My favorite game as a child, at age 5-12, was. . .
- 4) My favorite place to visit right now would be. . .

Each person shared their responses to these questions. The other group members attempted to guess which of their responses was a lie. This proved to be both interesting and humorous as we shared together. It helped us to draw closer and to know one another better.

The excerpts from Partners in Preaching which had been prepared in advance were distributed. After time was allowed for the partici-

⁵⁹A full digest of the response of the members of the Sermon Development Team to the two sermons is in the Appendix. Personal comments about their responses are included. See Appendix I and J.

pants to read this material and questions of clarification were dealt with, the group discussed the ideas presented. This discussion seemed to clarify the concept of "dialogical communication."

Attention next turned to the matter of selecting the sermon themes for Advent. As a group we reviewed, briefly, each of the twelve texts which had been assigned to be studied, listing some thoughts about the theme in each of the passages which arose from their study. The results of this sharing were as follows:

- 1) General response to all of the texts focused on two things. These texts concentrate on "the end of the world" and "a call for preparation for the coming judgment of God." This was confusing and disturbing to some group members, but exciting and interesting to others.
- 2) Specific responses to the individual texts are outlined below.

Lessons for the First Sunday in Advent

Isaiah 2:1-5

Ruling of the world from Jerusalem
Ways of the Lord are to be taught to the nations
Peace--no war
Coming of Christ

Romans 13:11-14

Coming/Return of the Lord (Jesus)
Time of return is uncertain
Be ready--no time for "being out on the town"--pursuits of the flesh
Darkness vs. light

Matthew 24:36-44

Be ready; many people will not be ready for the Lord's return
Return will be sudden
Time unknown

Lessons for the Second Sunday in Advent

Isaiah 11:1-10

Description of Christ on earth
Reign of Christ on earth
Ideal king--David--will bring peaceful community; the earth

will be filled with the knowledge and fear of the Lord

Romans 15:4-9

Accept people as they are
Salvation is for both Jews and Gentiles
There is a need for unity--one mind
Maintain hope in the face of whatever happens

Matthew 3:1-2

Call to turn from sin; wonder at Pharisees' response
Difference in baptism of John and Jesus
Baptism of Holy Spirit and fire is better
Stones can be made sons of Abraham by God so the station of the Pharisees means nothing

Lessons for the Third Sunday in Advent

Isaiah 35:1-6, 10

Redemption is in the future
Desert will blossom; wilderness flower as part of redemption
Admonition to be strong in present, difficult circumstances
God will come

James 5:7-10

Be patient for the coming of the Lord
Be ready for His coming
Believers should not murmur against each other
Look to the example of the affliction of the prophets

Matthew 11:2-11

Is Jesus the Messiah? Question of John the Baptist
Doubt of messiahship is not possible--miracles are evidence
Life of Jesus is evidence
John is secondary to those in kingdom of God/Heaven

Lessons for the Fourth Sunday in Advent

Isaiah 7:10-15

Controversial sign about a virgin birth
King wouldn't ask; God gives sign anyway
Emmanuel--God with us

Romans 1:1-7

Forgiveness of sin through Jesus Christ
Content of Gospel--Son of David/Holy Spirit/act of God/Lord
Grace and apostleship through obedience and faith
Openness to sainthood

Matthew 1:18-25

Story of birth of Jesus
Isaiah text is referred to--Emmanuel
Fulfillment of scripture

When all of this data was recorded on newsprint, we moved into

the next task. It was the selection of the specific text for preaching on each Sunday. To make this selection, these questions were posed to the group:

- 1) Is there a common theme to any of these passages? If so, what is it as you see it?
- 2) What text or texts speak to this common theme?
- 3) Do we want to select a sermon series theme, with each Sunday a part of it, or do we want to select a specific theme for each Sunday?

Discussion of these questions involved both struggling and frustration. However, after some length of time, a consensus emerged from the group. The four Isaiah texts contained promises of God to His people. Further, it was the conviction of the group that some of the promises were fulfilled, in light of the coming of Christ into the world, and some of the promises were yet to be fulfilled. Since the hour of the meeting was running late, we agreed to go with this theme:

Sermon Series: Advent Promises--Fulfilled and Unfulfilled
 First Sunday--Peace; Text Isaiah 2:1-5
 Second Sunday--Reconciliation; Text Isaiah 11:1-10
 Third Sunday--Redemption; Text Isaiah 35:1-6,10
 Fourth Sunday--Emmanuel; Text Isaiah 7:10-15

With this decision, I gave the group members the assignment for the next session. It was as follows:

- 1) Study these four texts we have selected making notes of these things as you study:
 - a) Look for an outline in the passage, i.e., what comes first, second, third, etc.
 - b) What ideas, experiences, concepts are you aware of which illustrate, expand upon, and amplify these texts?
- 2) Specifically how are these promises in these texts fulfilled and unfulfilled?

The session closed with a group hug and prayer.

In evaluating, I first listened to the taped feedback of the

sermon preached that day which the team members had no responsibility in developing. Then I turned my attention to the session itself. I was impressed that though the group members felt they had little to contribute to the process, they were still willing to work at it. I was aware that the difficulty the group experienced in selecting the theme was due to the fact that traditional interpretation of these Old Testament texts has strongly influenced them to see them only in the light of the life of Christ. Also, it was clear to me the matter of the second coming of Christ is a source of much confusion and consternation. At least it was to this group which was fairly typical. The taping exercise went pretty well. I felt I got honest feedback. That was pleasing to me. A couple of the members of the group were not well recorded. Their contributions were largely lost. Also, the group had a tendency to get into dialogue with each other about things triggered by their individual responses to the sermon rather than to stay with the questions which had been asked.

Third Session

The objectives to be accomplished in the third meeting were the following:

- 1) To develop tentative outlines for the sermons to be preached on the first and second Sundays of Advent;
- 2) To select more complete titles for all of the Advent sermons, if possible; and,
- 3) To plan for the next feedback session with the tape recorder.

As the meeting began, I gave the group my responses to the taping they had done at the previous session as indicated above. In

addition, I asked for their responses. Specific comments were not recorded. Generally the group members felt the experience went well. They indicated they were looking forward to the next opportunity for them to respond by using the tape recorder. They established the second Sunday in Advent as the time when they would do this.

The major block of time in this meeting was devoted to discussion of the passages selected as the texts for the first two sermons in Advent. The notes which each person had taken in individual study were recorded on newsprint as follows:

Concerning Isaiah 2:1-5

All nations are under one God
 We are commanded to put down swords to bring peace (eternal)
 People need to be taught the ways of God
 God's law will be established
 God's house on the highest mountain is focus point
 Peace of Christ is given already to those who believe, but we must wait till the second coming of Christ for final fulfillment
 Nations are still undisciplined by the Lord
 Peace has two dimensions--international peace and internal peace
 There is still war; the U.S. economy would go down the drain if we didn't have war
 Come let us go up to the mountain of God speaks of a "mountain top" experience; importance of prayer
 Invitation to others to go with us needs to be extended
 Need to keep our eye on the goal of peace--set example
 Justice must come before peace

Concerning Isaiah 11:1-10

Son of David will rule; nations will rally to him
 Good judge rules against the wicked; wipes out advantage of privileged
 Harmony on all the earth because of this rule
 Wisdom and understanding
 Knowledge of the Lord will fill the earth
 Equity will be the mark of all decisions
 Righteousness is style of ruler

Christ is the son of David mentioned here
Christ will fill the role of judge
Christ is the wisdom and understanding
Nature of rule of Christ is peace and justice
Five characteristics of the Spirit found in the text; lift
them up

We worked with each of these texts separately, planning to devote equal time to each of them. However, the second one got cheated in time spent on it. Some time was spent in looking at the exegetical material in both The Interpreter's Bible, Volume IV, and Proclamation, Series A, Advent-Christmastide. This was helpful in digging out some of the symbolism in these passages. Nor, did we come up with specific titles for either of the sermons.

As the session came to a close, time was spent in debriefing.

These questions were responded to by the group members:

- 1) What did you experience in doing this work?
- 2) How did you feel about what you were doing?
- 3) How do you feel about this process now?

The feelings about the process were positive on the whole, but the group members felt they had contributed very little to me in the preparation of either of the sermons. One member said, "I'll be curious to see what you'll come up with to preach a whole sermon on the limited material in these texts." The assignment for the next session was shared. Members were to repeat the process used for this session in dealing with the texts for the sermons on the third and fourth Sundays of Advent. The meeting closed with a group hug and prayer.

As I evaluated this meeting, I felt strongly we had tried to do too much in one evening. This was quite frustrating to me. The time schedule which had been plotted out for this venture was tight.

It was not possible to have an additional session as we worked on the sermons for the final two Sundays of Advent. I also realized if this group of persons is typical of all the laity in my congregation, and I had no reason to doubt the truth of this, the process of Bible study for sermonizing, especially exegesis, is quite foreign to them. Further, their differing personal preconceptions about the meaning and authority of the scriptures indicated our teaching ministry needed to be improved in terms of learning to interpret the scriptures. Yet, despite these feelings of frustration, I was impressed at the interest and willingness to struggle which the group had exhibited.

Fourth Session

The objectives for this final meeting of the team in the preparation process were identified as follows:

- 1) To develop tentative outlines for the sermons to be preached on the third and fourth Sundays of Advent;
- 2) To select more complete titles for these sermons;
- 3) To complete plans for the next sermon feedback session; and,
- 4) To establish the date for the group to evaluate the full experience.

I began the session by asking for responses to the first sermon of the series, since our meeting was midweek between sermons one and two. I received a lot of feedback. Among them were the unanimous comments, "I never listened better to a sermon in my life," and "I don't know how you got what you did out of our comments and input on that passage." Perhaps the most significant comment, though, was that the first sermon did not seem to focus strongly enough on the Advent/Christmas theme. For them it lacked an element of hope. The fulfill-

ment side of the sermon was weak, to put it another way. This was practically a unanimous feeling.

Following this discussion, which was lively and ran about fifteen minutes longer than I had planned, we firmed up the plans for the feedback session scheduled for the upcoming Sunday. The group planned to meet in my study immediately following worship to respond to the sermon. The same questions were to be used. One team member took responsibility for having the recorder ready for this session.

The bulk of this meeting was devoted to the discussion of the passages to be used in sermons three and four. The input from the individual study of the texts was recorded on newsprint:

Concerning Isaiah 35:1-6,10

The wilderness shall blossom; the trees, flowers, etc. shall rejoice in God
 This is a sign of the glory of God to strengthen the weak
 The experience of seeing natural beauty destroyed, then seeing it renewed is an indication of God's favor again
 Call to witness is here--be strong in adversity
 The ransomed of God are both those called to witness and the weak
 Emphasis of the passage is upon rejoicing
 Promise of everlasting joy is fulfilled in Christ
 We are called to strengthen others and to rejoice

Concerning Isaiah 7:10-15

Ahaz' refusal to turn to God is similar to our refusal to turn things over to God
 Emmanuel--God with us gives a variety of feelings and responses
 --sometimes I get an empty feeling; it is the promise of God to those who believe or have faith in Him; it means everything, i.e., salvation, eternal life, etc.

As with the first session which attempted to develop the preaching outlines for the sermons, time was spent looking at the exegesis found in the previously mentioned resources. The discussion was animated. It

indicated considerable struggle with the meaning of the passages, particularly the last one which lifted up the issue of the virgin birth for the group. A lively exchange on this matter found strong disagreements as to the importance of this doctrine. Neither sermon got very far along in the outline process. However, I was advised by the group members they would like to see me continue the format used in the first sermon in the remaining three sermons of the series. That format was to do some exegetical work on the text first, and then offer an interpretation of its meaning for us here and now. They felt it would help the congregation to get some of the background meaning of the text before any interpretation was attempted. I followed their advice.

A short time was given to debriefing just before we closed. Similar comments were made in response to the evening as had been received in the previous session, especially the feeling of their having been of little help to me in preparing the sermons.⁶⁰ Still they indicated the experience had been meaningful to them. The session closed with a group hug and prayer.

My personal evaluation of the final session again convinced me we had attempted to do too much in one evening. Each sermon should

⁶⁰The sermon themes which I selected for the Advent sermons are as follows:

First Sunday in Advent--"The End of War"--Isaiah 2:1-5

Second Sunday in Advent--"The Reconciliation of All Things"--Isaiah 11:1-10

Third Sunday in Advent--"There Shall Be Rejoicing"--Isaiah 35:1-6, 10

Fourth Sunday in Advent--"Emmanuel"--Isaiah 7:10-15

The theme for the sermon series was "Advent Promises--Fulfilled and Unfulfilled."

have had a session devoted to it. Overall, though, I felt good about the kind of honest sharing I had experienced with the team members, both as they responded to me and as they shared with each other.

Fifth Session

The last session of the Sermon Development Team followed the Advent season. It was held four weeks after the final preparation meeting early in Advent.⁶¹ The objectives for this session were stated as follows:

- 1) To evaluate our experience in light of the purpose originally stated for the Sermon Development Team; and,
- 2) To evaluate the group's feelings about this experience of participation in the ministry of preaching.

The meeting began by our directing our attention to the purposes of the Sermon Development Team as I had originally presented them at our first meeting. These were the basis of the contract which we made with each other:

- 1) To explore ways of involving lay persons in the selection, development, and presentation of sermons;
- 2) To increase the "dialogical communication" in the preaching;
- 3) To sharpen my personal skills of listening by focusing on the needs and hopes of people in relation to their understanding of the gospel; and,
- 4) To complete the final part of the chapter in the Doctor of Ministry project dealing with training laity for and involving laity in ministry.

⁶¹The members of the Sermon Development Team met six times. My outline does not coincide with the number of sessions in which they participated because I did not sit in on the feedback sessions with the tape recorder. The first time the group used the recorder, our regular session followed their meeting. The second time they used the recorder, I was not present at all.

Following the re-presentation of these purposes for our work together, members began to respond to my questions.

The first question was, "How did we do in accomplishing these purposes?" The following responses were received:

Regarding purpose #1 these comments were made by group members:

- "I felt we were involved in this process."
- "It was a great experience, but we only worked with one way of doing this and the purpose uses the word 'ways'."
- "It got me to listen to the sermon more than ever before."
- "I listened more carefully; was more objective about what you were saying. I even took notes which I never did before."
- "The most involvement was in the development of the sermons, we had nothing to do with the presentation of the sermons."
- "I was really curious as to how the material we gave you would be used and I felt you used a lot of our ideas."

Regarding purpose #2 these comments were made by group members:

- "Between ourselves there was good communication."
- "I don't believe there was any increase of communication between the congregation and the preacher because of this method, except in our group."

Regarding purpose #3 these comments were made by members:

- "I noticed a big change from the first sermon to the last three. The dialogue we had after the first sermon affected the way the last three sermons were presented. It was more of a Christmas theme in the last three sermons."
- "I feel like you listened better than before. I know you disagree with some of my views, but you really listened to me and did not cut me off."
- "I'm aware sermons are developed out of the concerns of the congregation because I hear people raising questions and making observations and then not too many weeks later it seems that a sermon deals with the problem. I'm sure you get a lot of sermon ideas from your calling."

No responses were given to purpose #4, for obvious reasons.

In addition to these matters, several other questions were addressed to the members. The questions and their responses to them are as follows:

1) How did you feel as a member of this group?

"This was a new experience. I never tried to study material in the Bible like this before."

"I got to know people better; many of the people in this group had just been faces to me before this experience."

"I enjoyed the group a lot; learning was fun. I learned it was good to share."

"The group brought us much closer."

"It was interesting to see the way the other people interpret parts of the Bible."

2) In what ways, if any, has your understand of the sermon development process changed?

"It is still a mystery to me. I don't know how you get so much out of a few verses."

"The awareness there are commentaries which you can use was new to me."

"It made me ask myself what do I expect out of a sermon. Before I just wanted inspiration, I think, now I know there's more to it."

"I'm curious to know how scriptures are chosen for a sermon."

3) In what ways, if any, has your sharing in worship changed through this experience in which you have shared?

"I have a greater interest in the sermons."

"I'm unaware of any change."

"I'm more aware of the relation between the sermon, the hymns, and the communion, though some of those hymns are very hard to sing."

"I'm more aware of what goes on on Sunday."

4) Should this group experience be repeated? If so, how often should it be done? What changes, if any, would you like to see in the format if it is repeated?

"I'd like to do this again. I feel I could do better the next time."

"I'd not do it again, I think. I'd like other opportunities for growth next time."

"Have another group. Keep records on the people who give you the most help, then you can get a really good group together."

"Yes, I'd like to do it again. It was a great experience."

In addition to these questions, some other questions more specifically related to the matter of their feelings about ministry of

laity were asked. The group's responses on this matter will be included in the next chapter. This was the only group which evaluated both its group experience and my personal concerns about ministry of the laity at the same meeting. In all the other cases, there was a time lapse of at least a year or more between the group experience and the use of the training which had been shared. Since the comments of the other three groups on ministry of laity will be in the next chapter, those of the Sermon Development Team on this matter will be included there too.

The final part of the evaluation session was to have the group members complete a form giving me feedback on my work as a leader. I refer, specifically, to the "Leader Effectiveness Inventory." The results of their responses are as follows:

The leader's ATTITUDES toward the subject, participants, and audience:

Cordial--3 at 5; 1 at 3
 Animated--2 at 4; 1 at 2; 1 at 3
 Openminded--1 at 5; 2 at 3
 Concerned--5 at 5

The leader's effectiveness in performing leadership TASKS:

Introduces problems fairly and clearly--3 at 5; 2 at 4
 Keeps discussion on the beam--2 at 5; 1 at 4; 1 at 3
 Speaks only when necessary--2 at 5; 1 at 4; 1 at 3
 Is informed on the topic--5 at 5
 Adapts to the group's desires--1 at 5; 2 at 4; 1 at 2
 Used humor to lighten the atmosphere--1 at 5; 1 at 4; 1 at 2
 Acts democratically--2 at 5; 2 at 4
 Handles interpersonal conflicts diplomatically--2 at 5; 1 at 4
 Uses visual aids--2 at 5; 2 at 4
 Summarizes frequently--2 at 5; 3 at 4
 Summarizes only group's contributions--2 at 5; 1 at 4; 1 at 3

The leader's LANGUAGE:

Fluent--2 at 5; 1 at 4; 1 at 3
Fits the occasion--3 at 5; 1 at 3
Temperate--2 at 5; 1 at 4; 1 at 3
Easy to understand--1 at 5; 2 at 4; 1 at 3
Clear--3 at 5; 1 at 3

My personal evaluation of the experience with the Sermon Development Team is a "mixed bag."

I feel we achieved some of the purposes I had originally identified. But, the experience did not meet all that I had hope it would. Specifically, these are my feelings.

First, the process was too limited in terms of the time which was devoted to it. Each sermon should have had one session of the group devoted to it instead of trying to do two sermons per session.

Second, I believe it would have been helpful to the group if I had either presented a verbal exegesis of the passage we were working with at each session, or, if there had been some written handouts on each passage. This would have assisted the team members in doing their digging. It would have been helpful if the group had spent at least one session working on the process of the task of interpreting the Bible generally.

Third, it is obvious to me more work needs to be done in helping all of us to understand the communication process. With the excellent research which has been done in this field, the Church which confesses to be deeply concerned with communicating its message to the world, dare not overlook the knowledge we now have about increasing the effectiveness of our processes of communication. It would seem wise for some disciplined study to be undertaken by both the clergy

and the laity, so this knowledge can begin to be effectively used by the Church.

Fourth, in spite of these things which are negative in tenor, I have very positive feelings about this process, generally speaking. It was good to be made aware of what those who sit in the pew are hearing in light of what I believe I am communicating. There is no way one can get this information without providing for feedback opportunities. This gave me this opportunity.

Fifth, though the group members consistently voiced feelings that their participation was of little value in the development of the sermons, I have a different feeling. The process did not do all I had hoped in terms of developing the outlines for the sermons. But, I did gain insight into the passages from the comments of the participants. I also gained an understanding of the needs of the participants in terms of the gospel.

Sixth, deep ties were established with the group members. It was a good feeling to work with this group and to experience their enthusiasm for the work we were doing.

In light of these things, it is my intention to repeat this experience with some revisions of the process in the future, particularly in doing the exegesis necessary for preparing sermons.

CHAPTER 5

AN EVALUATION OF THE LAY TRAINING PROGRAMS
OF TEMPLE CITY CHRISTIAN CHURCH

DESCRIPTION OF EVALUATION PROCESS

The purpose of the lay training programs developed and led in Temple City Christian Church was to enable persons to become involved in ministry. Having reported the details of the training events which were offered between the fall of 1972 and the fall of 1974, it is my intention now to report the experience of the participants in the ministries they carried out following the training they received. A series of four meetings was planned. One meeting was held for each of the four groups which had gone through training. In all four meetings, my concern was to evaluate the experience of each person in ministry. This was the perspective from which I approached each evaluation session. Laity have not always taken responsibility for ministry because they have not been equipped to do so and/or they have not been given the opportunity to fulfill their ministry. I wanted to see if the experiences we had shared had been more positive than this. Also, I wanted to learn what changes were needed in these programs. Further I desired to know how the training of lay persons for ministry might be expanded.

In each of the evaluation sessions, I followed a similar format, though not an identical one. Basically, I pursued the evaluation

along these lines:

- 1) Sharing of the goals and objectives originally stated for the particular training event, followed by receiving their responses;
- 2) General discussion of what has happened to the participants as they have used the training they received;
- 3) Sharing of the "Criteria for Ministry of Laity,"¹ followed by their reactions to them in light of their specific experience;
- 4) Group reflections upon the leadership style which they have seen in me as pastor, with particular emphasis upon any change observed and their feelings about such change, if, in their opinion, there was change; and,
- 5) Group input about the training of clergy, both in terms of seminary training for those entering the professional ministry and of continuing education for those already engaged in the profession.

There were differences in the sessions, but substantially they were the same. The evaluations coincide with the order of the training programs in the previous chapter.

GROWTH GROUP FACILITATORS

On Tuesday, January 7, 1975, seven of the nine members of the training program for Growth Group Facilitators conducted during the fall of 1972, came together to share what had been happening in their lives since the training program. One member of the original group did not attend. He had a conflicting meeting. My basic concern in this session was to learn about and to evaluate the group members' experience in ministry. I was anxious to find out how things had been going in the two years plus which had passed since the the training program had concluded.

¹The "Criteria For Ministry of Laity" were not shared with any of the groups or individuals prior to the training experience in which they were involved. Each group saw the list for the first time when they met for the evaluation session.

After reviewing the goals of the training program to get us back into awareness of the life which we had shared together previously, the group members completed a questionnaire. Their comments to the questions asked are recorded below:

Question No. 1--In what ways have you used the leadership skills you gained in this group? Be as specific as possible.

"I have co-facilitated two Teen/Adult Dialogues, one of which dealt with family communication, while the other dealt with sexuality. Served as a leader in the Lenten Study program dealing with the Sermon on the Mount in 1974. I have taken the initiative to facilitate in groups where there was no assigned leader from time to time as these opportunities have arisen. In addition, I have used my facilitating skills and community building skills to help on the job, both as manager to workers and as manager to my supervisor. Finally, I have used the listening skills to aid me in my own personal relationships."

"I have co-led two Marriage Enrichment Workshops with my husband, a total of twelve sessions, served as Chairman of the Church School Task Force for two years. I have presided at Intergenerational Church School activities and served as Director of Vacation Church School, June of 1972, and presided in the morning worship service on one occasion."

"I have been a co-facilitator of a Personal Development Seminar with persons from All Peoples Christian Church. During this time I have actively participated in a number of small groups. Just recently I have been accepting new roles, even taking a part in a play. In my profession of teaching, I have found the listening skills most helpful."

"I had led a group prior to this and because of it, and work in this group, I became aware that I had some leadership qualities, but not in the same way as I had thought. I began to believe I needed to do simple things, with less concern for the in-depth experiences, concentrating instead upon concern for the simple enjoyment and lower-keyed learning experiences of others."

"I try to assume responsibility to communicate better with my associates at work in my daily witness in the business world, not necessarily in a church environment. Leadership skills, I feel, must be developed over a longer period of time and I sometimes have doubts about my confidence in accomplishing things."

"I have led an adult class on Sunday morning using a growth group format, a Bible Study group, a young adult retreat, and have served as a Chairperson of a Task Force. With individuals I have shared my openness and listening skills."

"I have scarcely used these skills in any way. I have been aware of the need of such training while observing people who lacked those skills. I have used some skills in my work at the California Christian Home. I wish I had had contact with this program fifty years ago."²

Question No. 2--In what ways did this group help you to feel more positive about your ministry as a lay person in the congregation? Be as specific as possible.

"My confidence level in myself was greatly increased so that I could more easily assume the responsibilities listed above. I felt that I could begin spreading the 'good news' in a positive, sensitive, constructive, action by sharing the 'C plus H equals G' concept in my personal life, one to one relationships, as well as being a facilitator."

"I gained confidence in myself which allowed me to risk trying new experiences."

"I realized each person ministers and ministry is not the responsibility of a 'leader.' Ministry comes from opportunities, sharing, feedback. Knowing my ministry as a lay person is valuable, I also developed a feeling of community. Out of this it became easier to reach out."

"I no longer felt I'd be isolated as a leader of any group; that

²The two members of the training program not present for the evaluation session have both employed the skills learned. Groups they have led of which I am aware, include the following. Alan Rose, Associate Pastor, has co-facilitated two Teen/Adult dialogues, one dealing with "Communication in the Family" and the other dealing with "Sexuality." He has led a Sharing Group for one of the fellowship groups in the congregation, a seminar dealing with the thought of Chardin, at least two seminars focusing on the spiritual and religious themes in contemporary literature, and a Growth Group for Singles. In addition, he and the other member of the group missing for this evaluation session, co-led a second training experience for Growth Group Facilitators. They used the same model I used in the original training program. On his own, this college student, when he was still in High School, led a "Discovery and Awareness" experience for the Chi Rho (Junior High) group.

there were others who were struggling with this potential and practical application. They had felt the same frustrations as I. There existed a mutual support and individuals to call on should I lead a group again and need ideas, advice, etc."

"The confidence I gained through acceptance, although still not pushed to always act responsibly."

"This group gave me experience in using skills or tools which helped me be more at ease as a leader. I am more open to individuals. I felt support from the rest of the group."

"I have been able to do so little such ministering, but have been more appreciative of those who have done so much so well."

Question No. 3--In what ways, if any, have you seen the program of Temple City Christian Church improved because of this group? Be as specific as possible.

"I see expansion in the number of Task Forces and an increasing attitude in them of sharing responsibilities. I also see a greater equality of people as I see people allowing, accepting, and respecting another's thoughts as being a vital part of the action needed to reach a goal."

"There has been more, and varied, opportunities for church members because of the training given to this group. We were encouraged to start new groups."

"I see the minister willing to share the spotlight, with an ability to share as a real person, with skill in setting up activities for equal responsibility."

"I have a better, more hopeful feeling about T.C.C.C. because of the overall small group work being done throughout the church--including this particular group."

"I believe it has opened up new avenues for some and caused others to pull back a little, not wanting to get too involved in church programs. It has been particularly good for those of a younger age who have not had opportunity before."

"I sense a general feeling of concern, closeness, and support among members with more ministering to each other going on among members."

"Since I began as a member of this congregation as this group started, I cannot speak of improvement, but I have felt that several members of this group did put to good use the skills they learned."

Following the completion of these questionnaires, the group members made some general comments. They are chronicled as follows:

"This was like a stepping stone to doing a lot of things. The name change from leader to facilitator was helpful to me. My relations with others have been helped. Being a leader scares me, but as a facilitator, you can have fun."

"The group I led before was one in which I had to be the leader. This was too much responsibility. The idea of being a facilitator is easier to live with. I can do more things in this role, because there is less need to be a therapist. Enjoying oneself is important. My feelings are more positive."

"It has made it easier for me to work with others. This process allows for everyone to participate rather than for the leader to dominate. As a result, things can be done in a more positive atmosphere. I can personally risk more because I don't feel as threatened."

"I did some risking and shared some things that I had not shared before. It has become easier for me to risk in groups in which I have share since the training program."

"My relationships outside the church have been helped, too. I have realized that I don't have to be an expert to be a leader in a small group."

This sharing completed, I shared with the group the "Criteria for Ministry of Laity." They have been referred to several times already and are found in the first chapter of this project. The basic responses of the group members to them were generally positive. Some specific comments made in the discussion of the criteria included the following:

"I'm particularly aware of the matter of trust. When someone trusts me, it helps me to be open. If you know you're not going to be condemned for what you share or what you think, then you can risk more. Trust creates trust."

"The importance of community can't be underestimated. I've found that Growth Groups create a community among people which both supports them and challenges them. This fosters growth."

"For me the matter of payment is most important. The sense of personal fulfillment I have received through the groups in which I have been involved, means the most to me."

"Leadership training is good. Sometimes, though, people shy away from it because they don't always have opportunities to use the training which they have received."

The matter of the style of ministry which the group members observed in me, with particular concern for changes they had noticed, was the next item of concern. The comments of the group members suggested I was more open and more human than they had experienced me when I first came to serve in this congregation. A few specific comments included the following statements:

"All this discussion about group process and group dynamics can sound very academic. If this is going to work in a congregation, it goes back to a person, the minister in this case, who is willing to share of himself. The growth formula happens when this occurs."

"Ministry of laity is an exciting idea. You are ahead of us in growth in developing this, but you are human and your knowledge is not a barrier. When you first came I thought you were 'up there' --in the pulpit, but I don't feel that anymore."

"You gave us permission to be involved in ministry. That feels good."

"I think you are more open that you used to be. You trust people more than you used to."

Since my major concern in this project has been to get at the issue of training, I did not overlook the training of the clergy for ministry in the face of all the discussion of the training of laity for ministry. I asked the group to respond to this question, "What do you see as being important for the future in the training of ministers, both initial training and continuing education of clergy who are actively involved in the professional ministry?" I received these

responses from the group:

"All ministers actively serving in the profession ought to be in a small group for support and sharing. I feel denominational leaders should stress the importance of this and provide opportunities for it. Further, this practice ought to begin at the seminary level to model behavior in this direction."

"The Parish Studies model in which both Dan and Katherine have shared needs to be continued. This is a good program for the student as well as for the pastor since it opens up the chance for dialogue between the church and the seminary."³

"All ministers ought to be thoroughly trained in small group process so that they can use these skills and teach these skills in their congregations."

My personal reflections about what the participants shared in this review and evaluation session are stated in what follows.

First, the persons in this training program have used the training they received. In many cases the skills were employed in situations not specifically envisioned originally. Growth in one area of life tends to spill over into other areas. The skills of two members have not been employed in leading groups in Temple City Christian Church. In one case this was due to the person's unwillingness to serve as a leader in a team situation, when asked to do so, plus the feeling of the Growth Group Task Force that this individual needed to evidence more skill before working alone. In another case, the field

³The Parish Studies Program is done in cooperation with the School of Theology, Claremont, California. It involves providing a 16 to 20 hour per week experience in a parish for a second semester, first year seminarian. The Temple City Christian Church has participated in this program on two occasions. In the second semester of 1971-72, Don Guerrant, a Methodist student, was assigned to our congregation. In the second semester of 1973-74, Katherine Armstrong, was the Parish Studies student. In both cases, this program was very well received, making a great contribution to the church program, the growth of myself as a pastor, and the growth of the students who were involved.

of leadership in which the person desired to serve was limited to Bible study. The opportunities in this area have been numerous, but this individual has either been unable or unwilling to lead when asked to do so. It is hoped this person will accept the next opportunity which is offered. Overall, I feel we have made good use of the persons who received this training. There will be opportunities for all of them to lead groups. I'm certain almost all of them will take on such responsibilities when it is feasible for them to do so.

Second, it is also apparent each person sees himself or herself in ministry. In some cases this feeling did not emerge out of this training event, but in other experiences. For two members who had no experience as facilitators prior to the training, it did result from this program. I heard very positive feelings about ministry of laity from this group. They especially appreciated being trusted to serve as facilitators in the Growth Groups of this congregation.

Third, I received a strong affirmation about the importance of congruity between one's words and one's deeds. Repeatedly, especially from one group member, the matter of my willingness to share responsibility for ministry, not just to talk about it, made the greatest impact. Needless to say, this affirmation felt good personally.

Beyond the personal level, this says to me the risk of being open, human, and vulnerable to laity through such experiences as this pays great dividends. It leads to a shared ministry between partners, breaking down the "him/us" mentality so prevalent in the Church as regards ministry. In the eyes of this group, I feel that I am not

viewed as the one hired to do ministry for them. Instead, I am to be involved in ministry, in its multiplicity of forms, with them.

Fourth, out of this group, two members took the model and trained six more persons to be facilitators. One of these was Alan Rose, Associate Pastor. Directly and indirectly, this program developed fifteen persons who have provided our congregation with skilled leadership for the variety of groups we have in our ongoing program. There is now a desire for an additional training program. This will develop a larger pool of leaders who can employ the skills of group process in the many activities of our congregation, not just with the Growth Group program.

Fifth, as well as this program has gone, it could have been better. Two things would have made it so. We should have continued to meet as an ongoing support group. We did so for six months after the training phase concluded. When the summer arrived, we stopped meeting regularly. We never resumed our meetings. Had we continued to meet, I believe we could have been more intentional in using the skills people had acquired. We might not have "lost" the two members who have not yet led groups. Another thing which would have strengthened this program has to do with the Growth Group Task Force. This group is responsible for administering this program. Though we have offered a variety of groups, there has not been the kind of systematic, intentional followup and follow-through necessary to involve the full spectrum of the congregation's constituency in groups. The program has too often tended to touch only those already motivated to be

in groups because of previous positive experiences.

LEADERSHIP DEVELOPMENT TRAINEES

On December 16, 1974, ten of the twenty-four persons who shared in the Leadership Development Retreat held in the Spring of 1973, gathered to reflect upon what had happened to them as leaders since the training event. Nine persons completed and returned a questionnaire which had been mailed to them in advance of the meeting. Of these nine, eight were present. At the time of this evaluation, twenty-one of the original twenty-four participants in this retreat were still active in Temple City Christian Church. Two persons have moved. One is deceased. Therefore, just less than half of the participants in this retreat shared in the evaluation.

Since I had the participants complete the questionnaire in advance of the meeting, I included the objectives of the original program event in the form mailed to them. Those objectives are listed below:

- 1) To have better trained leaders;
- 2) To build community among the leaders of Temple City Christian Church;
- 3) To provide an opportunity for persons to learn by experience;
- 4) To aid leaders in the process of problem solving; and,
- 5) To increase leader competence so the work of the congregation is more fully shared by the laity.

Their written responses follow.

Question No. 1--In light of your experience since this retreat in March 1973, which of these things listed above has been most visible in Temple City Christian Church? Please explain your answer.

"I see number 5 the most in evidence. Most of the programs are too large for just the ministers to handle the leadership. I feel

people are feeling confident enough to take over leadership."

"I feel numbers 2, 3, and 5 are most visible since the retreat."

"I see 1, 3, 4, and 5 as the most visible. More people are participating in leadership roles. Many of the processes to aid leaders in problem solving are being used by these leaders. The laity are becoming more involved in the work of the church."

"Providing opportunities for persons to learn by experience. The others are also evident in T.C.C.C., but I feel one of our church's biggest assets is the wonderful program of various group workshops. These have begun to bring out the individual needs and talents of all our members."

"Number two. There is more sharing of mutual anxieties and a greater interest in growth."

"More experience opportunities have been offered recently--or is it that I have taken advantage of them? A more varied program has been offered."

"It is number two. The building of a loving community is like a marriage, a continuous act of becoming--moving ahead or back. After a serious period of change and conflict in the church, this retreat appeared, for me, to be the beginning of evident new forward movement with common purpose and spirit."

"Definitely number two. Sharing more intimately creates a feeling of closeness and builds more community. The retreat provided these experiences of sharing in a more intense and intimate setting . . ."

"I think it is wonderful the way the laity have assumed more leadership in the church."

Question No. 2--In what ways have you used the leadership skills you gained at this retreat? Be as specific as possible.

"I used them in leading the Sermon on the Mount study. I have used them on my job. I have used them whenever I have been on a committee--Mission Finance last year."

"Most of the problem solving aids I learned haven't been put to use as far as groups go because I haven't been in that position much. I have used some of this information for my own use though. I do feel a stronger bond with some of the people that were on the retreat."

"I used these skills as Chairman of the Worship Task Force, in

organizing the Service Teams as Chairman of the Deacons, and as a C.Y.F. Counselor, among other things. Most of the ideas I used in these areas were my own, but they were based upon the needs identified at the retreat and the ways in which those needs could be met."

"I have used them in trying to spread the responsibilities of leadership to more people."

"If I have used any of the skills, I have been too close to the source of their use to recognize their use."

"I cannot name new skills gained, but I did build new and closer interpersonal relationships which made me more aware of what I bring into relationships. It helps me know more what to expect of associates, and to accept them as they are with strengths and weaknesses as myself. Finally, expanding and successful experiences in loving community beget a growing desire for more overt expressions of love in regular day to day congregational experiences."

"I don't feel I gained any particular skills, but was reaffirmed and felt strengthened by the experience. I felt a little more direction as a Christian and just what my role might be. Made me aware of possibilities, i.e., involvement and potential direction."

"I don't think I have used any skills from this retreat, at least not consciously."

Question No. 3--In what ways did this retreat help you to feel more positive about your ministry as a lay person in the congregation? Be as specific as possible.

"I got more tools to work with, i.e. problem solving grid and practice sessions to reinforce the principles. An atmosphere of acceptance also was very much present adding to my confidence."

"Just a general all around better feeling. Nothing specific."

"Most of all the retreat gave me confidence in myself. I became aware others were searching for help that I was capable of giving. Once I was given the confidence to help, our discussions at the retreat introduced me to the best tools for carrying this out."

"An increased willingness to accept leadership roles."

"I have always felt very positive, perhaps too much so, about the ministry of the laity in our church. As in all churches, I am constantly comparing and contrasting. . ."

"I think it was one supportive contribution to problem solving in my relationship with myself and others. Having been in school administration for 22 years, I find that I have many traits and habits that are distasteful to me. Being face to face with these limitations in college teaching, I find it easier to withdraw than adapt. I have an infinite capacity to reach out and love people, but my 60 years produce deep ruts and block adaptability. Smaller satisfying retreat experiences with a minimum of conflict resolution seem to give me a warmer positive outlook on my own problem solving."

"By being reaffirmed and assured I did have something to offer, but I'm not sure just what. So I really don't feel positive about a mission, but I do feel affirmed that I am worthy of being in ministry."

Question No. 4--In what ways, if any, have you seen the program of Temple City Christian Church improved because of this retreat? Be as specific as possible.

"I can't remember all who attended this retreat, but I would guess that a number of them are active leaders in study and task forces."

"Increased participation and responsibility in the Task Forces."

"Because of the use of the problem solving techniques learned at the retreat, more of the laity are becoming involved in the work of the church, i.e. small groups such as ministry to those who are sick, hospitalized, dying, or bereaved."

"Many more people have accepted the responsibilities of leadership roles and have helped us all to contribute to the many groups in our church. I am especially impressed with the many people who have become chairpersons of Task Forces. . .and have done a great job so far. I feel the laity of our church feel more like ministers to each other now than ever before. We can set higher, and still realistic goals."

"I came back from the retreat enthused and had my group leaders feeling the same. As a leader, I believe I let my leaders down with lack of followup and I personally feel it's general."

"More varied program activities. I don't know that this is a direct result of this retreat. . .it may be."

"Evaluation is a personal thing--looking at oneself as being warmer, more loving, sensitive, concerned, and positive in outlook prompts me to feel that since the retreat I have observed more excitement, more giving, more loving, and more action in the church than last year at this time. I do not attribute these ob-

servations to the retreat, except as one factor, nor can I provide objective data other than the budget effort. I am sure the ministers and official board can substantiate some of the observations. My conclusion is that we as a church must always be in the action of BECOMING and becoming is growth and growth is life. Each retreat, each experience, each individual, and the congregation as a corporate body must keep growing in Christ-like living. My new challenges in higher education are consuming at this time and I feel I am growing."

"There were many people there who were already actively involved, so those people continued to be involved, and I see no change there. However, the assignment of responsibilities at the retreat for kitchen duty, etc. did create a team feeling that I think carried over into church life. On second thought, it did acquaint me with a technique of getting to know each other in a brief amount of time, that is, getting to know a church member as a person rather than just a representative of an idea. I see more honesty, with people not sitting on their feelings of disagreement and discord, but getting them out where they can be dealt with."

"There are many more young people feeling responsibility for the church. The cooperation between different age groups has improved and there is an observable increase in the general support of the minister."⁴

We briefly shared and discussed these questions and their responses to them without going into full detail of each answer by each person. In this discussion it was strongly felt by those present that the second objective of the five which were listed for this retreat was the one most evident in the life of the congregation at the present time. The retreat helped to build a significant feeling of support and togetherness among the participants. This experience has broadened out to encompass other leaders who did not go on the retreat, so that there

⁴Not all nine of the forms I received had responses for all of the questions. In some cases, answers did not directly respond to the questions asked. I took the liberty of deleting them. In other cases, I did some editing to make the answers more cogent, without changing the basic thought.

is a strong sense of community among the leaders.

As with other groups, the "Criteria for Ministry of Laity" was shared with this group. Sheets outlining the criteria were distributed and discussed to be sure there was common understanding. Then group members were asked to comment on each of them. Their responses were as follows:

"I feel very definitely number one is true for me as much as I've been able to absorb. You use that word ownership a lot. When somebody comes to you and says, 'Here's the program' and just dumps it on you and you haven't had any experience or any input on it, it's a lot harder to carry on with conviction than if you were in on the thing from the very beginning and were really convinced that that was the way to go."

"I think number one is what I've been trying to say. You have to feel kind of comfortable with yourself. . .and in control of yourself before you can start to branch out to other people. If you don't know what you need or want, it's hard to really get started on ministering to other people."

"It has to be something you yourself are interested in. You can't go up to a person and say, 'Here's a job,' and expect them to do it if they have no interest."

"One of the cautions, though, in this matter of ownership of the ministry is that. . .a majority vote won't necessarily imply that the church is moving ahead. So it's very important that the congregation. . .know enough so that the pooling of expertise, talent, or technical know-how, or special interest, be made in regard to the things you're working on. In other words, all of us have different talents and we should be capitalizing on the best talents we have."

"The third one, trust, is necessary. It is necessary more than just from the minister to the committee or the leaders. The different groups. . .have to trust each other. It always bothers me to be appointed to a committee. . .and have a job given to you and discover somebody else goes and does it. What's the point of even making an effort?"

"Being a task-oriented leader instead of a people-oriented leader, as I learned at the retreat, the matter of trust is very important!"

"I think we have to be concerned not only with the individual

talents and interests of the members of the congregation, but also with making them stretch in their area of special interest."

At this point in the dialogue, a question was raised as to what I meant by the term "leadership training?" Specifically, the individual said, "Is number four concerned with just 'how to be a leader, or do you mean a leader should know what's expected of him?'"⁵ I responded, "Leadership training means the nitty-gritty kind of practical skills and know-how to do whatever kind of ministry I've committed myself to doing."⁶ Other comments followed:

"...there are certain basic commonalities in leadership such as communication skills. . . But leadership is also very special and individual in nature. . . The faith is that you can develop leadership and can help people to be more sensitive. . . rather than just going in blind and blundering."

"I would say that number one and number four go together. . . I think you have to have number one before you can have number four. You need to have ownership of your ministry to know where you are. . . Once you know that then the training can be effective. But, if you're not clear where you are. . . training might help, but sometimes it might just confuse you all the more. If you really know what your beliefs are and where your strong points are, then you can go into the training. Then the training can be effective in helping you to put your best talents to good use."

"I think number five is really important. You have to get some feeling of satisfaction when you do something, or it's an empty motion, however, that satisfaction comes for different individuals in different ways."

"I think this goes on all of the time, not just at the end of something, because. . . this kind of stroking needs to take place continually. If someone has what they feel is a good experience they are more apt to come back again."

⁵Statement by a group member participating in the personal/group interview, December 16, 1974.

⁶Ibid.

"The realization of success does a great deal to motivate a person to continued effort."

"In the fifth area, there's been a lot of research in business, industry, and education, too, in terms of job satisfactory which can be helpful in putting meat on the bones as regards the church."

"It seems to me the first three criteria focus in the area of organizational climate. The last two focus in the area of organizational development. . . . I think the climate is more important than the training."

Questions about my ministerial style and about the training of clergy, both future clergy and present clergy who are involved in continuing education, were posed to the group. The responses to the first question about my style of ministry were limited and were not significantly different from the responses received in other groups in which this question was posed. However, I received a number of responses to the questions about training future clergy and the retraining of present clergy.

As regards seminary training for future clergy, these statements were made:

"All seminarians should be required to do elocution work."

"Ministers need to have direction in helping people grow in their spiritual life. They need to take in the whole individual."

"Emphasis should be on helping people understand and love themselves."

"Every seminary course should have an applied performance contract with credit given for practical work."

"A seminary needs to work hard to overcome isolation from life."

"The skill of communicating with people who are at all levels of life is essential."

As regards continuing education for persons currently engaged in the practice of ministry, they said these things:

"There is always a need for refresher courses of all kinds."

"A challenge is needed at new levels of responsibility."

"A consortium approach to leadership development would be a good

idea, matching talents with the needs of ministers."

"Continuing education is imperative. The members of a congregation are growing. The clergy must grow too."

"Ministers could profit by learning how to work the processes of shared decision making."

As I have personally reflected upon this training event and the comments of participants in the retreat who shared in this evaluation session, my feelings are stated in what follows.

First, this particular training event was held too late in the year. Many of the persons who attended were out of office within four months. We had planned to have this program earlier in the year, but schedule conflicts prevented us from doing so. The timing of the event, so late in the year, prevented many of the persons from having regular opportunities to practice the skills they acquired, especially those of planning and developing program.

Second, such a training program needs to be repeated at regular intervals in order to have a continuity of leaders, all of whom are using a similar system of program planning, problem solving, and shared decision making. Over a period of years, if such a process was consistently followed, a congregation would have a thoroughly trained core group of leaders who would be able to take responsibility for the administrative oversight and program development of the congregation.

Third, experiential education is the model most effective for teaching organizational philosophy and practice. Lecturing is very limited. People must experience it to learn it. This was borne out by one of the participants in the retreat who commented in the evalua-

tion session,

If we're talking about just training, training, training, we're on the wrong track. It's like learning to swim by reading a book. You need to get thrown into the water to see whether all of this training will work out. . . . You can't sit down and read a book and learn to play a piano. You've got to practice. The same is true with trying to learn skills to use in the church.⁷

I heartily agree with this comment and have consistently attempted to do all leadership training on an experiential basis. In addition to the actual training event, opportunities for learning about and evaluating the ongoing processes of task forces, committees, boards, and groups in the church need to be part of an intentional followup.

Fourth, the responses indicate the participants came to have little feeling of being in ministry through this experience. Personally, I am at a loss to understand this. However, there are some indicators to be seen by looking at their responses to the criteria for ministry of laity. People seem to have little feeling of ownership of their ministry in this area. They also felt there was little trust or payment which they had directly experienced, even though they agreed these things were most important. They indicated they experienced them in other areas of activity in the church, but not this one. As regards the matter of increasing persons' positive feelings about being involved in ministry, this experience did not accomplish all that I had hoped for it.

⁷ Ibid.

GRIEF MINISTRY TEAM

The members of the Grief Ministry Team of Temple City Christian Church met to evaluate their first year's experience on December 11, 1974. This was the regular monthly meeting of the group which was trained in the fall of 1973 and had established a contract outlining its ministry in January of 1974, following completion of the training program. In addition to me, this session was attended by six of the nine members of the Grief Ministry Team. Those missing for this session were absent due to a work conflict in one case and family illness in the other two situations.

The session began with my sharing and reviewing the goals of the Grief Ministry Team which formed the basis of the contract the group had established with each other in January, 1974. The list included the following items:

The Grief Ministry Team of Temple City Christian Church will seek to provide a ministry of loving concern for grieving persons, sharing responsibilities with the pastor in assisting persons to move through the grief process--shock, suffering, and recovery.⁸

In order to accomplish this task, we established these objectives:

- 1) Since listening is a valuable tool in our work, we will give attention to training ourselves to be good listeners and to practicing the art of listening in our ministry.
- 2) We will give priority to being available to people, seeking to anticipate their needs as they move through the grieving process.
- 3) We will continue to be growing persons, seeking always to better equip ourselves for ministry.
- 4) We will give ourselves to helping to educate our congregation

⁸This is the "mission statement" of the Grief Ministry Team developed January 9, 1974 by the group members at the first organizational meeting for support and additional training and skill practice.

concerning the grieving process.⁹

After the attention of the Grief Ministry Team members had been refocused on the original mission statement and the objectives for the group's ministry, we began to share our experience in ministry. The first question posed to the group was: "How do you feel about yourself in ministry, especially in this area in which you were trained?" Their responses follow:

"I feel I have a ministry to help others, but not only the others, but to assist our pastor in this ministry. The pastor can't do it alone."

"I also feel. . .great about the ministry. . .But I also feel very flustered because I see so many things which could be benefitted from it. I feel I'm copping out because I don't have much time. I think it does take a lot of time."

(My comment: "One of the questions down the line deals with blocks encountered. Would time be one of those for you?")

"Yes, definitely. I think this is especially true if the person we're ministering to is an older person. Maybe they go to bed early at night. I can't get there. I can't call. I feel like I'm not really serving my purpose for what they need. This has bothered me because I have felt inadequate."

"I would have to say. . .that's been my problem, too. I have the responsibility of our home and helping our daughter. There are just not enough hours to do what should be done."

(My comment: "Given that limitation, how do you feel about yourself in ministry?")

"If I were free, I think I could carry it out very well after a little more study and training."

(My comment: "You need more training?")

"Yes, I would need much more practice and instruction."

⁹These are the objectives which grew out of the "mission statement." They, too, were developed on January 9, 1974 at the first meeting of the Grief Ministry Team following the completion of the original training program.

"I definitely feel I am in ministry because of my involvement in Bible Study Fellowship in which I instruct 12 to 15 women. We share deeply. I see the amount of help that the grief ministry has given me in this way. It is a very time consuming job, but very satisfying, too."

"I feel I'm doing a ministry. I'm not doing enough because of the reasons you've already heard--the time element. . . .What little I can do is meaningful. I feel very grateful for this group and for the training I have had so far."

"I'm feeling some of the same things. I don't have the time, or I haven't given the time to this responsibility, but I know I am ministering in my work every day. I feel much more comfortable in handling situations which people share with me in my shop."

". . .said she ministered every day in her work, but that this didn't reflect on the congregation. Maybe it does, in a different way. . . .because this is what Christianity is all about. We don't sit right here in church. We have to move out. Sometimes we just don't realize these things probably do affect our church."¹⁰

The second question was "Is this feeling about having a ministry and being in ministry either a new feeling for you within the last year, or a greatly enhanced feeling which you can identify as having anything to do with the training you received? Their responses to this question are below:

"It is a comparatively new feeling, but it is greatly enhanced because of the fact that we are doing this. We're moving forward, much more at least than I have done before because of the program of training."

"Probably going through the studies and concentrating on the area of grief has helped us know facets that we would not have even thought of before. For this reason it has been enhanced."

"Enhanced, I would say because we've all thought and hoped we were ministering. But I do think it has been enhanced and made more meaningful to us and we're more aware more often about our ministry."

¹⁰Statements by group members participating in the personal/group interview, December 11, 1974.

"I have always, in the past when someone had a death in the family, expressed my concern, but I would have never called on the phone or made a second contact in the past. A sympathy card would have done it. But, it's different now."

"To me it's a new insight entirely. Ministering as far as grief was concerned was something I never thought about. It happened and you felt badly about it. I have a better understanding into the meaning of doing a service, for being there."¹¹

The third question to which team members responded was: "Have you perceived any problems that you have had in terms of how you have been received by the congregation? Has anybody given you any feedback either directly, or indirectly, which has produced any problems? How have you been received by the congregation? These comments came from the group:

"I haven't had any problems on the ones I have called upon. They have been very grateful. No problems. I sense there has been no barriers between us."

"Do these people you call on know you're calling through the Grief Ministry Team? Or do they just feel. . .this is a friendly call?

". . .at the beginning it's just a friendly call, but perhaps somewhere along in the conversation the fact that we have the Grief Ministry Team is mentioned and that I am a part of it."

". . .I know they appreciate your call. . .I was wondering if your finding no problem was due to the fact that people did not know your coming was specifically for the Grief Ministry Team."

"Although the assignment we are given helps us to do this, I think the matter of how to follow up after we've sent a card was a concern. . .For me, the assignment helps us to follow up. . ."

"Yes, in knowing that we want to go back and see this person we've been assigned to call upon."

"I didn't make any mention to. . .of this Grief Ministry Team, but

¹¹ Ibid.

she might have assumed that later on. I didn't mention it at all."

"My memory doesn't serve me that well to remember what I said when I first called. I must have said something that let her know that the Grief Ministry Team was what led me to call her, along with my personal caring. . . I think she asked me if I was a part of the Grief Ministry Team before I had a chance to tell her that I was. However it came about, I do know that she knew the Grief Ministry Team was the reason I continued my calls."

"The only thing I have heard different ones say have been good things about it."

"I have heard one person say they did not feel it was something they would want for themselves if they had a death in the family."

"I think the youth groups where you have had discussions of death and grief, in both Chi Rho and C.Y.F., have been helpful. Both of my children have enjoyed it. . . I believe we really hit home there with the young people because this is something which is not generally discussed in the home."

(My comment: "It sounds like there aren't any real problem areas that we need to talk about.")¹²

The fourth question put to the group was posed to them after sharing with them the "Criteria For Ministry of Laity." After making sure the statements were clearly understood, I posed this question: "Has this experience met, in some ways, or in every way, these criteria for you as you think about lay ministry?" The responses received included these comments:

"Number one is true for me. I feel I have ownership of the work I am doing with the Grief Ministry Team."

"It used to be that we did depend on the clergy to do all the ministry and the laity sat back and didn't respond. I think we thought this was what the minister was supposed to do. It was his job. I think it's great to do this."

¹² Ibid.

(My comment: "So you would feel ownership?")

"Right."

"Yes. I feel very strongly this way."

(My comment: "The number two criteria--have we met this criteria to some extent, or totally?")

"We have certainly had community in this group."

"I have been perfectly at ease in this group."

"The sharing of everyone's experience has certainly added to our group."

(My comment: "You're feeling real comfortable with number two." There were a number of nods and "yeses." "The number three--ministry of laity demands trust--how about this one?")

"I was surprised in the beginning you put this trust in us. I thought at the time we could really blow it for you. But you stuck your neck out to trust us. Maybe it was this very trust you had in us that gave us the confidence to go ahead and to do what we've done."

"I had the same feeling. I asked, 'Why me?' I felt it was important to try not to let you down if you trusted me this much to give me this type of responsibility?"

"Do you feel your trust in us has been justified?"

(My comment: "Yes! . . . I'm hearing you say it felt good to be trusted." There were several "yeses" around the group.)

"The fact this is a grieving person, a person who is suffering, a person who is going through a bad time and you have trusted us to get in there and do a good job means a lot."

"We all, in a sense, had had an experience. In a way, because we had all gone through some type of grief we had resources to build on. That's where empathy is born."

(My comment: "How about number four?" There were a number of positive responses. One summarizes it all: "Very true. The first sentence takes care of the whole thing.")

(My comment: "Number five?")

"I have received satisfaction rather than feeling, 'Oh, I really

helped them'''

"You're not really sure at this point how much help you've been."

"Here again, I feel we will see this. It's a little too early to have experienced this."

". . .actually. . .our purpose was to uphold and to help, not to solve people's problems for them. So, we've never expected to do more than that and to reach total satisfaction."

"It's nice to know we can uphold persons who are hurting."

"As I think about my visits with. . .I have a feeling I know her so much better, a feeling of closeness and friendship I did not have before. That to me is payment. . .I gained a friend."

"That's the way I feel about my relationship with. . ."

"Your payment is simple. Thank you for coming. Your payment is just that little bit of effort, extra effort, and the satisfaction you receive."

(My comment: "We've thought for a long time that Christians should never value recognition. This is saying we need a sense of worth, a sense of value, a sense of affirmation. That's payment.")

"When you can meet with a family and talk about their problems and visit with them, share with them, and pray with them, and they are so glad to be able to share and to talk. . .it gives you a feeling of. . .having accomplished something. That is payment. I think that's rich, and it's growth on both sides."

"You don't feel you have to have that, but it does something for you."

"Sometimes you wonder if you're feeling egotistical. You don't really mean to be. . .but you do feel good because you are able to help someone."

"I feel that very definitely at work. When I have given the best I've got and put in the good day's work, I go home at night and I have good feelings about me. The same thing is true with this. I'm human. I make mistakes. I do the best I can. If I do this, I don't have to call Ed and say, 'Will you say from the pulpit that I called on Mrs. . . .today.' I have the satisfaction I have done the very best I can do. This is my payment."¹³

¹³ Ibid.

When we had finished reviewing the criteria, I asked a few more questions of the group members. One of these questions was, "How, if in any way at all, have you seen me change in this process of training and sharing in ministry together?" I received this feedback:

"I can state right now I definitely see change in you. I see a gentleness I did not see before. I think the thing is that in the beginning you felt you were like Jeremiah, and you still have that in you, but you don't come across like that. It's hard to express. You were sitting on your emotions all the time, but you don't do that anymore."

"I can't find the word to fit it, but she has pretty much said what I feel, too."

"I see you as more sensitive as a listener. . . . You show your feelings more now than you did before. I always had the feeling, 'Yes, he's listening, but I don't think he's hearing.' But now you do both, I feel."

"I feel like her. When I talk to you, you're listening more than I felt you were before. I feel closer to you, Ed. I feel like you're really my friend, not just my minister. That's a good feeling."

"I feel you're not as stiff as you used to be. You're more relaxed and mellowed. Like she said, perhaps it's on our part, too. You have placed more trust in us and we've placed more trust in you."¹⁴

These responses provoked a similar, yet, slightly different question from me. It was this: "Do you see me more generally acting in an equipping, enabling role than before? Is it more 'doing with' than either 'doing for' or 'doing to'?" These responses were made to this question:

"Yes, definitely. I have often wondered why you would go to this extent. It seems to me you're spending all of your nights doing this very thing and I wonder why you are spreading yourself?"

¹⁴ Ibid.

(My comment: "The motivation for it. . .for me goes back to the conflict and pain through which this congregation passed a few years ago with Project Understanding. Some of the things I'm concerned about happening don't get done by 'hitting people over the head with ideas.' Out of all this pain we experienced, I really began looking at how I was doing ministry and asking questions about what it means to be a community. All the things we've done over the past few years have been an effort to help people work together and do ministry together rather than to dictate to them.")

"You're doing more with people. When you first came here, I saw you up here and the congregation here. Now I see it like this (hands together as words were spoken.) You kept yourself apart. It wasn't intentional. But, now I see more of a softening and you are a person instead of the minister."

"Like I said, you're more of a friend than a minister. I respect that, too, believe me, but I really appreciate the friendship."¹⁵

Finally, I posed a question to the group on the matter of training for the clergy in light of the need for clergy to be able to equip the laity for ministry. I said: "What do you see as being most important in the education of future ministers and in the continuing education of ministers?" I received these responses:

"Ministers should learn to preach the gospel, to be one of the congregation, to be human."

"Ministers should be willing to be 'the wounded healer' by being open and honest about themselves."

"The most important thing for any minister to learn is how to love people."

As I reflect on this group's life together and the ministry in which they have and are sharing, I feel this is the most significant venture I've had in the training of laity for ministry. I attribute this feeling to a number of things.

¹⁵ Ibid.

First, this group has taken on a very specific type of ministry, ministering to persons who are grieving. The Grief Ministry Team has ministered, almost exclusively, to persons whose grief was the result of the death of a close family member or spouse. I feel this narrow focus has helped the group to experience itself in ministry in a more meaningful way than the other groups. Doing a ministry which deals with persons on a one-to-one basis has a limited amount of ambiguity, when compared with some of the other types of ministries for which I trained persons or in which I have involved them.

Second, the Grief Ministry Team has met consistently each month since the training phase of its life was completed. No other group I have led in this project has followed up its training in just this way. This monthly meeting has maintained the feelings of community support for each member, as well as providing continuing opportunities for additional training and skill practice. Also, it gives each person a group in which to share and consult concerning their assignments.

Third, there is a strong sense of trust in this group. I trust these persons to do a most adequate job in their respective assignments. My trust has not been broken during this year in which we have worked together. I was most appreciative of the comments made in the evaluation session in which the members expressed their surprise and their positive feelings about the trust I had placed in them. To me, this represented a breaking down of barriers between clergy and laity. It was an affirmation of a shared ministry. This is one of the objectives I hoped to accomplish upon entering this whole thrust of training

laity for ministry. It felt very good to receive this particular feedback.

SERMON DEVELOPMENT TEAM

The Sermon Development Team met on January 6, 1975 to evaluate their experience in ministry. This group, unlike the other three whose evaluation sessions have been described in the foregoing pages, did not have a gap of time between the ending of the group experience and the evaluation session. In fact, our last session was devoted primarily to evaluating the group's experience in total, with little time given to dealing with the participants' feelings about being in ministry. The report of this group's responses to my questions will be less complete because there was not the need to go back to cover again the original reasons for our coming together.

As with the other groups, the "Criteria for Ministry of Laity," which I had developed was shared. Their responses were quite limited. In general, they felt these criteria had been operative in our shared experience.

In particular, they felt the first criteria dealing with the matter of ownership was met to some degree. As we pursued the matter, though, it was the consensus of the group they did not feel much ownership of the sermons which I had preached even though they went through the process we shared. In every session, sometimes several times, a strong feeling was expressed, "You, Ed, are the expert. We are in over our heads. We don't see how we can possibly help you in writing your

sermons." In light of this often expressed feeling, which came in many forms, it is not surprising to me the Sermon Development Team members did not experience much ownership.

The group members expressed sincere appreciation for the sense of community which developed between us as we worked together. One individual, in particular, expressed much appreciation for the opportunity to get to know the others in the group. He especially appreciated having the chance to know the youngest member of the group, and me better.

In response to the third criteria, which has to do with trust, the participants in the Sermon Development Team had very positive feelings. Again, there were expressed feelings of self-depreciation as to what they had been able to contribute to developing sermons. However, on the whole, each person felt good about being trusted to share in the sermonizing process, despite their feelings of inadequacy.

The issue of leadership training was most difficult for this group to respond to. This experience was not, in the strictest sense of the term, a leadership training event. No skill was being taught for carrying out a task in some facet of the congregation's life as was the case in the other three programs. Instead, the persons in this group were asked to involve themselves in a process of reflection, study, and sharing to help in developing of four sermons. There was no training, except as they were able to use the model suggested in digging for the input they made regarding the general theme and each sermon text. Perhaps it is more relevant to describe this as involve-

ment in ministry rather than training for ministry.

As to the last criteria, payment, the group members expressed positive feelings. They felt their sense of personal satisfaction and personal learning represented the payment they had received from this experience. Also, they received the payment of my personal appreciation for their time and effort in this experiment in involving lay persons in developing sermons.

In response to my questions about how they had seen me change, either in this experience or over the past years they have known me, I received two direct comments. One team member said, "You listen better than you used to do. Even if I feel you may not be particularly interested in my ideas, I have no feeling that you are resistant to them."¹⁶ Another person said, "I feel I have gotten much closer to you and that you are closer to the congregation than before."¹⁷

To the last question about the training of ministers and continuing education for those ministers now involved in the practice of ministry, the group had nothing to add to what has been already stated in the other groups. The major comment of any importance was their affirmation, as a group, that they liked the enabler style of ministry which involves people in ministry instead of the minister making all of the decisions for the congregation. In part, their limited responses in this area were the result of the lateness of the hour when they got

¹⁶Statement made by a group member participating in the personal/group interview, January 6, 1975.

¹⁷*Ibid.*

to this agenda item.

My reactions to their sharing with me are positive, as they have been with the other groups. The participants did not appear to have strong feelings about being in ministry or having a sense of fulfilling their ministry through this shared experience.

Frankly, I am not too surprised about this. I feel changes need to be made before I would do this type of lay involvement program in the future. I would do some advance training in the area of studying scripture so that persons would be better able to share in the sermonizing process. Further, in selecting persons for such a group, this skill should be taken into account. Persons with skill in the study of the scriptures should be given preference over those less skilled. However, this could make such a group be seen as an "elitist group" within a congregation. In the long run, this might prove more of a problem to deal with than the lack of skill in Bible study on the part of the participants.

Another thing which would make this a more meaningful process would be to spend more time studying the processes of communication. There are many excellent resources. Such a study could be experientially based. The more persons, including the preacher, who understand the elements of good communication the better the chance there will be for the sermon to become a more effective means of communicating the message of the gospel to contemporary men and women.

PERSONAL REFLECTIONS ABOUT TRAINING PROGRAMS

Beyond the specific comments I have made about each of these evaluation sessions with the groups who shared in this training, I have some general reflections to add before closing this chapter.

First, I earlier suggested it would have been valuable for the groups responsible for ongoing ministries to have continued to meet following the conclusion of training. This was started, but dropped, with the Growth Group Facilitators due to the vacation season. It was done with the Grief Ministry Team. I have found this ongoing meeting a very valuable time to continue training, to reinforce training already done, and to expand into new areas. The time commitment can become very heavy doing this, particularly if one is attempting to meet with several groups at a time, even if only once a month. This ongoing work could be handled on a "consultant" basis, as an alternative to one meeting every time with the group. This would give the laity more responsibility for leadership. As consultant, a pastor would meet with lay leaders, help to plan sessions of the group, deal with problems which arise, and, in general, keep in touch with the group without having to be present for all meetings of the group.

Second, the major weakness of all of these training programs as I reflect back upon them was their lack of use of Biblical material and theological reflection. Behind all of them, by implication, is the Biblical and theological concept of the ministry being the respon-

sibility of the laity, all of God's people. But, no time was spent dealing with explicit Biblical or theological materials in any of the training programs. Only in the work of the Sermon Development Team was Biblical material used. As has been observed, there were problems encountered in this group because of the lack of skills in theological reflection and Biblical interpretation.

In future efforts in the training of laity, I intend to do more work in this area to more meaningfully tie the Biblical and theological heritage with the practice of ministry. This will be especially important in the areas of training which deal with pastoral tasks such as grief ministry, hospital ministry, and ministry to shut-ins. The Biblical and theological resources of the Church are a powerful instrument in the healing of persons who are suffering. This is not to overlook the value of liturgical and worship resources in the healing of persons, either. God, according to our faith heritage, is the source of new life, healing, and hope. Persons in ministry need to know how to bring suffering persons into contact with God, not only by the use of psychological resources to provide them with more fulfilling interpersonal relationships, but also by using the resources of the Bible, prayer, meditation, theological insights, and worship. Finally, the value of the Biblical tradition in these and other ministries is thoroughly consistent with Disciple heritage and its emphasis upon the Bible, especially the New Testament, as the guide for faith and practice.

Third, the program of training done to date in Temple City

Christian Church has focused on individuals. Not enough has been done to make this the congregation's program. Like much of the program done in churches, this has also focused too much on my work and my efforts as pastor. More work needs to be done in giving the laity ownership of the training being offered to enable them to fulfill their ministry, instead of it being the "brain child" of the clergy. To me, this calls for a much more comprehensive program of training. Members of the congregation need to identify the training needs of the congregation and give priorities to the identified needs. They need to direct the clergy to work with them to develop training programs to meet their needs. Without this kind of effort, leadership training for ministry of the laity will be inconsistent. It will wax and wane with the changes of leadership of clergy in a given congregation. However, if the laity have ownership, there will be a better chance for a more consistent program of leadership training and development in a given congregation.

CHAPTER 6

IMPLICATIONS OF THE RESULTS OF EXPERIMENTATION
IN TRAINING LAITY FOR MINISTRY

As I began this project, I traced my personal experience in the professional ministry from seminary and student church days, through my first pastorate, and into the position I have now held for six-and-one-half years, Pastor of Temple City Christian Church, Temple City, California. The reflections upon my experience were laid over against my feelings about the thrust for the renewal of the Church which has been prominent in the Church during the past two decades, at least in its writing and speaking. My basic conviction, growing out of this process, was that Church renewal has not happened to the extent desired or dreamed of because of the inability and/or the unwillingness of the clergy to enable it to happen. The clergy, through either lack of skill or deliberate choice, have not provided the training needed by the laity to fully exercise their ministry. If training was not needed, they have not freed-up the opportunities for the laity to be involved in ministry. As I began this project, I felt the thrust toward Church renewal had been more hindered by the clergy than by the laity's difficulty with ministry or their failure to assume responsibility for it. Building on this conviction I stated this as my thesis, "If the laity, the whole people of God, are going to accept responsibility for ministry, in light of the Biblical heritage which proclaims ministry to be the responsibility of the whole people

of God, the clergy must become enablers, equipping the laity for ministry."

It is necessary to use the data I have gathered through this study and experimentation and have reported in the foregoing chapters. From my efforts to be and to become a more effective enabler, I now offer these suggestions about the style of ministry which, in my opinion, will enable the development and growth of the ministry of the laity in a congregation. To this the final chapter will be devoted.

THE ENABLER STYLE OF MINISTRY

My conclusion about the thesis of this project is that it has been upheld by my experimentation. Further, the research into the experimentation of others in this field has brought me to the same conclusion. In the training programs I developed, led, and evaluated with those involved in them, I feel I have demonstrated conclusively the laity will accept responsibility for ministry, in keeping with the Biblical heritage, when they are trained for a particular facet of ministry and are given opportunities to use their learned skills in ministry. Functioning as an enabler, a pastor can equip persons for ministry with skill and enthusiasm.

In making this statement, I do not overlook the lack of uniform success in the four specific activities on which I have reported. However, despite the problems which occurred, coupled with my knowledge that some of the participants, most notably those who worked in organi-

zational development and sermon development, did not appear to have positive feelings about their ministry or feel particularly capable of carrying out their ministry, I feel my thesis was, and is, correct. When the clergy operate as enablers, the laity will take responsibility for their ministry as a part of God's people, the Church. I do not suggest this is the only way this can be done. I am certain there are many other options which need to be examined and tested before such a claim could be finally made. I do know this way works for me. I feel it will work for others who conscientiously exercise an enabler style of ministry in their pastoral activities.

When I use this term to describe the style of ministry I feel is the most effective in developing the ministry of the laity, I'm sure many things come to the attention of the reader. The term needs a more precise definition. The following paragraph represents my understanding of the characteristics of an enabler.

A pastor conscientiously practicing his or her ministry as an enabler is marked by these things:

- 1) He or she is thoroughly knowledgeable and articulate concerning the various dimensions of ministry, Biblically, theologically, and practically;
- 2) He or she is equipped with the skills necessary to involve persons in the processes of experiential learning;
- 3) He or she employs those skills as creatively as is possible in every situation, relationship, encounter, and activity in the life of the congregation they serve, since every situation and relationship is a potential opportunity for learning and growth;
- 4) He or she sees the basic role of a professional minister being a "link" or "bridge" by which people move from intellectual and verbal assent to the idea that they are responsible for the ministry of Christ to the actual practice of their ministry in the world as God's people; and,
- 5) He or she disciplines the exercising of their ministry so every

phase of it is directed to increasing the ministry of the laity, thereby expanding the impact of Christ's ministry through the lives of others.

Such a pastor's ministry is fulfilled as the laity become equipped for ministry and carry out their ministry in the name of Christ in the world.

The following paragraphs will expand upon each of these brief statements so the elements of the style of ministry I call "enabler" will be more clear to the reader.

A pastor who is an enabler will be Biblically literate and theologically articulate. He or she will see and understand ministry in terms of the rich Biblical and theological heritage which proclaims ministry to be the responsibility of the whole people of God. Such texts as these will be his or her watchword:

But you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deed of Him who called you out of darkness into His marvelous light.¹

Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making His appeal through us.²

And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.³

¹1 Peter 2:9 (RSV).

²11 Corinthians 5:17-20 (RSV).

³Ephesians 4:11-13 (RSV).

. . . See that you fulfill the ministry which you have received in the Lord.⁴

Building upon this foundation, which is only exemplified by these brief texts, the enabler will consciously and regularly articulate the conviction that ministry is the responsibility of all who are baptized into Christ and His Church. Addressing his readers in his book, which is a Biblical exposition of the concept of the ministry of the laity, Francis Ayres has written,

You are a minister of Christ. . . an exposition of the ministry of the laity has to begin with that statement. If you are a baptized Christian, you are already a minister. Whether you are ordained or not is immaterial. No matter how you react, the statement remains true. You may be surprised, alarmed, pleased, antagonized, suspicious, acquiescent, scornful, or enraged. Nevertheless, you are a minister of Christ.⁵

Further, he or she will be conversant with the thinking of the theologians concerning ministry of laity, especially those whose influence has shaped the Church in its history. The enabler will be strongly influenced by the concept of ministry for which Emil Brunner has called,

Institutionalism is manifest most obviously in the clerical office. Although Luther attacked the structure of the mediaeval Church by preaching the priesthood of all believers and therefore not recognizing official priesthood, neither he nor any other of the Reformers took this universal priesthood seriously in practice. . . . ministerial office is the thing that most hinders the creation of true fellowship or brotherhood. . . . What is done for the Church and through the Church is done by the official churchman, the priest, the minister. What is there left for "the layman" to do? . . . We must win through to a conception of the office of the

⁴Colossians 4:17 (RSV).

⁵Francis O. Ayres, The Ministry of the Laity (Philadelphia: Westminster Press, 1962), p. 25.

clergy as service, which can be so exercised that the whole congregation is drawn in to share responsibility and share in the work according to its gifts and powers.⁶

This theologian's insight plus those of many other theologians who have reflected upon the nature of ministry and the priesthood of all believers, must constantly be kept before God's people. The enabler will consistently work out of this understanding of ministry. This will dominate his or her thinking about ministry. It will inform his or her actions in ministry.

On the practical level, a pastor who is an enabler will be thoroughly versed in the skills of ministry. Among the skills most necessary are those of communication, teaching, management, counseling, and pastoral care. These are the major areas of responsibility normally expected of one in professional ministry. He or she will regularly work to keep abreast of the many developments in these major fields of the profession.

A pastor who is an enabler recognizes the ministry of the laity does not happen because individual Christians are told they are ministers in sermons, books, or periodicals, not to overlook classes. Rather, he or she will realize the imperative of training to maximize the gifts people have for ministry. Knowing this, the pastor who is an enabler will either be equipped with, or will seek to learn, the skills to help people learn experientially. In short, an enabler is aware it takes more than words to equip persons for ministry. This is

⁶Heinrich Emil Brunner, Dogmatics (Philadelphia: Westminster Press, 1960), III, pp. 98-99.

not to minimize the importance of words to both articulate and interpret one's point of view. Rather, it is to declare, again, words, backed up by congruent actions, have great power to motivate, stimulate, and energize people, which words alone do not possess or affect.

It has been often stated people learn best those things in which they are actively involved. By contrast, they learn the least when they are passive listeners. Don Griggs says: "Learning happens through 'teaching activities.' Teaching activities are. . .all those actions of students and teachers. . ."7 Griggs identifies and outlines the relative values of four types of teaching activities. He writes:

Verbal activities have been the most common means used to teach. Teaching activities in this category. . .depend primarily upon the hearing of the learner. The evidence is that most people do not learn well just by hearing something. . .Hearing for most persons is a more passive activity not requiring much participation from the learner.

Another teaching activity is the use of visual symbols. Visual symbols involve the learner through his sense of seeing. . . . Seeing is less passive than hearing. Seeing elicits response from the one who sees. When verbal and visual symbols are used together in a combined activity the learning is more effective than when either is used separately.

Simulated experiences move us a step farther than verbal and visual activities. To stimulate is to act out, to act as if it is real but it is not actually real. . . .A simulated activity involves the students more significantly in developing and identifying with the concepts. . .

Direct experiences are those activities when students are actually involved in "for real" situations, problems, and concepts. . . .

⁷Donald L. Griggs, The Planning Game (Livermore: Griggs Educational Service, 1971), p. 14.

The more our teaching activities are in the direction of verbal symbols the less involved the students are and the less they will learn. The more our teaching moves toward direct and simulated experience the more a student will be involved in his own learning. Teaching activities at the verbal level tend to restrict the participation and learning of many students. Whereas, teaching activities involving direct experiences tend to include all the students in one way or another.⁸

Equipping of the laity for ministry does not get done with words alone. Equipping happens when God's people, both clergy and laity together, are involved in defining ministry, growing in skill, and in actually practicing their ministry in the world.

A pastor practicing an enabler style of ministry uses the skills he or she has to equip all of God's people for ministry. Browne Barr says equipping the whole company of God's people for ministry is the primary task of a pastor. He writes,

There are countless congregations who view the church's ministry as that work done by the minister. But worse! there are countless ministers who so see their role and bypass their stiff-necked congregations, so slow of heart are they to believe and to act. In so doing they neglect their chief duty under New Testament strategy, namely, to equip the saints (all the members of the church) for the work of ministry, to help them to be prepared as Christ's men and women in the magnificently strategic places they occupy "scattered abroad within the structures of the world."⁹

I agree with this judgment of how the time and talents of a pastor ought to be spent. If equipping the laity for ministry is the priority task of a pastor, a pastor will aggressively pursue providing opportunities for the congregation's members to gain skill in doing

⁸Ibid., pp. 14-18.

⁹Browne Barr and Mary Eakin, The Ministering Congregation (Philadelphia: United Church Press, 1972), p. 49.

ministry. He or she will not be content to only provide training. He or she will be certain those who receive training will have many chances to use the skills acquired and learned. In addition, there will need to be follow-up on these training experiences in the form of support, additional training, skill practice, and mutual sharing of experiences in ministry. No area of the ministry is off limits to the laity who have been trained to use the gifts which God has given to them for ministry, in my opinion. I especially feel this to be true in the areas of pastoral care, individual nurture, social service, and social change.

A pastor committed to being an enabler will not need to be either the "king-pin" or the "queen bee" in the congregation, the community, the denomination, or ecumenical circles. This does not mean recognition in any form should be either shunned or rejected, if given. A pastor who is exercising the enabler style gets all the recognition he or she needs to both feel and experience self-actualization, personally and professionally, from the observed growth of the laity. Their enthusiasm for and competence in carrying out the ministry of God's people gives great satisfaction to the pastor who is an enabler. Our Lord's style of ministry documents this. We see this by recalling His emphasis upon servanthood as the model for those who followed His way. When the mother of James and John came with them to Jesus for the purpose of securing the right and left hand places in the kingdom, Jesus called His disciples together and said to them,

You know that the rulers of the Gentiles lord it over them, and

their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give His life as a ransom.¹⁰

Henri J. M. Nouwen gets at the same idea. He suggests this about the pastor's identity:

. . .the identity of the pastor, as it becomes visible in his pastoral care, is born from the intangible tension between self-affirmation and self-denial, self-fulfillment and self-sacrifice. There are periods in life in which the emphasis is more on one than on the other, but in general it seems that as a man becomes more mature he will become less concerned with girding himself and more willing to stretch out his hands and to follow Him who found His life by losing it.¹¹

Losing one's life consists of many things. It involves personal openness, candor, and honesty about oneself, that is, one's weaknesses, emptiness, struggles, and pains. It also means offering one's triumphs, insights, and powers as gifts which persons are free to accept or reject as they choose.

A pastor who is concerned to be an enabler will do so intentionally. Several years ago I served as a member of the Board of Trustees of the Temple City Unified School District, Temple City, California. In getting acquainted with the scope of the work in this office, I visited the administrators of the District. One of them, who was working in the area of teacher development and in-service, professional growth of the teaching staff, said to me, "Only two institutions in our society have never been held accountable for what

¹⁰Matthew 20:25-28 (RSV).

¹¹Henri J. M. Nouwen, Creative Ministry (Garden City: Doubleday, 1971), p. 51.

they say they are trying to do in relation to what they actually accomplish. They are the School and the Church."¹² He illustrated how the School had managed to do this. He did not comment further about the Church. Needless to say, his comment was not one which I particularly appreciated. Yet, I believe it was, and is, on target. We in the Church do not have to prove ourselves, that is, prove to anyone that we are producing Christians, in order to stay in business. Too often we don't even try to demonstrate it to ourselves. This has to change.

One of the ways it can begin to change is through intentionality on the part of those charged with leadership in the Church, that is, the pastors. Intentionality has many facets. It includes these things: having clearly articulated goals and objectives for one's ministry, an outlined plan or plans for reaching one's goals and objectives, carrying out the outlined plan or plans, evaluation of the results of one's effort, and development of new goals and objectives in light of the evaluation.

This style of intentionality in doing ministry can be greatly enhanced if the individual will use this process in a variety of settings. It ought to begin with the individual efforts of self-assessment and self-criticism as to one's strengths and weaknesses. These insights about oneself and one's tasks should be shared with others. In some cases, this could and should be done in a professional peer group. In other cases, it could and should be done with a key

¹²Statement by Dr. Fenwick English, personal interview, Fall, 1969.

group of lay members of the congregation. Ideally, both of these group experiences ought to be employed in helping a pastor to build upon his or her strengths and to overcome his or her weaknesses. The evaluation work done in groups ought to be done on a continuing basis because honest feedback is vital to growth. Shared efforts are also the source of new ideas which are absolutely essential to the growth of a professional minister who is an enabler.

My conclusion about the thesis with which I began is this: the pastor who works as an enabler is the one best able to achieve the results necessary to equip the laity for ministry. The need for equipping the laity for their ministry is well stated by Stephen Neill, "The Christian layman who takes his vocation seriously is unlikely to feel that he is faced by any easy task; he is much more likely to cry out with the apostle, 'Who is sufficient for these things?'"¹³ Obviously, it is one thing to say this equipping responsibility belongs to the clergy. It is something else to do this. The clergy must be trained to do this. If the clergy are going to become equippers of God's people so they, in turn, are excited about and committed to the fulfillment of the ministry to which they are called, then the clergy are going to have to be equipped to be enablers. We must now look at some suggestions for the training and retraining of the members of the clergy so they will be able to carry out their function of equipping the laity for ministry.

¹³Stephen Charles Neill and Hans-Ruedi Weber (eds.), The Layman in Christian History (Philadelphia: Westminster Press, 1963), p. 27.

IMPLICATIONS FOR TRAINING OF PERSONS
ENTERING THE PROFESSIONAL MINISTRY

For persons entering the professional ministry, the seminary needs to devote itself to accomplishing these goals in their training:

- 1) Change the focus of the traditional program of seminary training, that is, "get off the academic kick";
- 2) Work more closely with the Church, pastors, laity, denominational leaders, and ecumenical leaders, in developing models which integrate academic work and practical experience; and,
- 3) Create and sustain an experience of Christian community in the seminary setting.

Let's look at each of these three things in depth.

When I applied for admission to the Doctor of Ministry program at the School of Theology, Claremont, California, of which this project is a part, I was shocked by the information I received from the Registrar's Office when I was accepted. My previous work at Lexington Theological Seminary, Lexington, Kentucky, gave me the maximum number of hours which were transferable toward the degree. This made me happy. However, in receiving this information, I was informed I had to successfully pass the field expectation examinations in the areas of Theology and Old Testament. The Old Testament requirement did not surprise me. I had done minimal work in this field previously. The requirement to pass the Theology examination baffled me. I had majored in Historical Theology at Lexington. I knew there was more to learn in this field. However, it seemed to me there were great holes in my previous academic training which were overlooked. The transcript could

not show that practical experience and short-term courses taken since seminary had filled those holes. Nevertheless, in view of the requirements of this seminary, I had done enough work in Pastoral Psychology, Counseling, Christian Education, and Administration. I did not need to take more work in these areas. My motivation for applying for this program of continuing education was to work in these areas, which I call the "people-relating" skills, which had been previously neglected.

I felt competent in the academia of Theology, Church History, and Biblical studies, excepting Old Testament as already indicated. My skills in dealing with people needed improvement. The seminary's evaluation of my previous education said I was "O.K." where I felt I was weak, and not "O.K." where I felt I was strong. Perhaps this is an overstatement. But, to me, this evaluation of my academic preparation for the professional ministry did not have the balance I feel is necessary. The seminary, I felt then, and still feel, is too much concerned with data and information about academic matters. It is not enough concerned with practical matters of how one uses the information he or she knows of the faith heritage in dealing with people.

Fortunately, this proved to be no problem. I was free to take the courses I wanted to take to work on the areas of my professional and personal weakness. I am pleased with the results I have achieved. However, I strongly feel seminaries, in general, put too much weight on the academic side of the training they provide. Balance is needed. I did not learn the "people-relating" skills in my initial seminary training. I've acquired them since. Some were gained in this program

of continuing education in which I've been involved for the past three years. Others were sought on my own or in denominational and ecumenical training experiences. It is interesting to note that the colleagues I interviewed as a part of the preparation and research for writing this project had the same experience I had. Their seminary experience did not adequately train them to do the kind of ministry in which they are now engaged, that is, one of equipping the laity for ministry.

One way to deal with this problem would be for the seminary, denominational officials, clergy, and laity to dialogue more intentionally and more often about the type of skills needed in the professional ministry performed in the parish setting. These four representative groups need to become a team, developing the training models to prepare clergy to carry out an equipping ministry in the churches. In turn, this will provide a more meaningful, relevant ministry to the world in the Spirit and name of Christ.

In my opinion, the School of Theology at Claremont has made two outstanding ventures in this direction. They are the Parish Studies Semester and the model used in the Project Understanding program.¹⁴ I have been privileged to share in both of these programs. I write

¹⁴The Southern California School of Theology Bulletin, Catalog Issue 1973-75, describes the Parish Studies Semester as follows:

The Parish Studies Semester is designed not only to introduce students to classroom study of professional skills, but also to provide the stimulus and guidance of skilled pastors and meaningful exposure to the problems and possibilities of the parish. (p. 18). For further information the reader is referred to this catalog.

from personal experience. I feel they are models which ought to be replicated in every seminary, with some modifications. Because of this feeling, I offer these suggestions for changes which I believe would significantly strengthen these two programs, both in the training of clergy and in bringing greater dialogue between seminary, denominations, clergy, and laity.

In the Parish Studies Semester, more dialogue is needed between the congregations participating in the program and the seminary. Too often this program has been carried out in an inconsistent fashion by being assigned to an overloaded faculty member to administer. I have the feeling it is a job not relished by anyone on the staff because of already heavy work loads. One person could do the job full time and still need more time to do it well. I suspect it would be better administered than at present if this were done. There should be one faculty/staff member at the School of Theology doing nothing but the Parish Studies Semester program. I feel this person ought to have a co-worker who is a parish pastor to co-administer the program, or at least the part of the program which involves the congregations. Only congregations and pastors which can provide the setting for a good laboratory experience should be chosen for student assignments in the Parish Studies Semester. Stipends for students, to overcome their financial problems, should be available. The present assignment system seems too often tied to one's work needs, rather than one's personal and professional growth needs. Fortunately, most of the time when the work needs have been combined with the training needs the combina-

tion has worked well. This should not be left to chance. I realize there are financial limitations which make this proposal an improbable one. I feel congregations would be willing to provide funds to accomplish some of these things, especially if they were more involved in the planning for the Parish Studies Semester. Through such involvement they would have greater ownership of the program from the beginning of each academic year.

The Project Understanding model was a more intense one than the Parish Studies Semester. It took a full year, rather than just a semester. There was intentional training of the interns in advance. Training took three months. This program came later in the seminary experience of the participants. It focused on an area of change instead of on the broad, general range of concerns of parish ministry dealt with in Parish Studies. All of these things were plus factors.

I know the School of Theology is attempting to fund, through a foundation grant, a new model of seminary education. It is to be based, in part, on the experience of the Project Understanding program. I hope this occurs. If it does not, I feel the seminary and the Church in all of its dimensions ought to get together to build a model which would make the training of clergy a more shared venture than it is at present.¹⁵ In light of the Project Understanding program, such a model ought to have the features outlined below.

First, each location where the Church and the Seminary are

¹⁵This proposal has been funded by the Lilly Foundation. It will begin in the fall of 1975.

working together in the training of clergy ought to have a team composed of two or three students, one faculty member, the pastoral staff of the congregation which is serving as the field location of the training, plus two or three lay members of the congregation.

Second, a specific area of concern should be selected to be the major focus of the training experience. Possible areas of concern are the following: teacher training, pastoral care, evangelism, worship and spiritual development, stewardship, community action, and world development.

Third, working together the students, clergy, professors, and laity should develop a program of growth in the selected area which would run for at least a year, preferably two years, in the life of the congregation which is the site of the training program. This would become the major programmatic thrust of the given congregation for the duration of the training experience.

Fourth, the course work of the students in the classroom would need to be integrated with the program thrust which had been mutually developed. For example, Biblical and theological study could be shaped around the specific programmatic concern selected. The professor involved on the team would be available to share, from time to time, in the life of the congregation. He would be attuned to the local congregation and bring to it his or her expertise. Likewise, the church staff could be involved in the classroom instruction.

Fifth, funding would be a problem for such a venture. It might be feasible to explore the possibilities of churches writing proposals

for such a program. This would include funding from the local congregation. Denominations could also be involved in the funding processes.

Sixth, students participating in this program would receive stipends and salary support from both the Seminary and the congregations involved. Academic credit for the work done would be granted.

I feel this is a concept which would make significant change in the way seminarians are trained for ministry in the parish. The chief value is the breaking down of the isolation between Seminary and Church. Such a program would give students the opportunity to combine the theoretical and practical worlds of training. This would be stimulating both intellectually and emotionally, thus developing persons who are better equipped to be enablers of the ministry of the laity.

The Seminary ought to be a laboratory experience in Christian community. If the Church is to be and to become a loving community in which the differing gifts of persons are recognized, valued, and employed in ministry, clergy must know how to work to develop such a community. The Seminary offers a setting in which this can be done. However, from my experience, this is not being done with the intentionality it both needs and deserves. In my discussion with Dr. Dennis Savage, Co-Pastor of First Christian Church, Whittier, California, he made this statement with which I heartily agree,

I've visited a lot of seminaries. I really wish the staff and all of the faculty would have a sense of loving community and really work on it until they have it, and then would help to get that started among the students. . . . I feel this is a must. I think academic egos get in the way and they become competitive.

Young ministers are competitive. . . .They must have trust and a sense of community. Some professors do it individually. . .and some staffs where young men and women are doing their interning there is community. But this is not emphasized enough.¹⁶

If a student experiences loving community in seminary, learns how it was developed and sustained, he or she will be better able to enter into the life of a congregation and to begin working to build the kind of nontoxic environment which the Church must have if it is to respond to Christ's call to serve the world.

IMPLICATIONS FOR CONTINUING EDUCATION FOR CLERGY

Attention needs to be directed, also, to those clergy who are now practicing their ministry. Here training becomes quite different. Clergy, generally speaking, tend to be notoriously independent and individualist, thinking it is the other guy who need to be retrained, not themselves. Though both denominations and seminaries have pushed continuing education programs and a variety of training centers have emerged across the nation, continuing education opportunities are taken advantage of by too few clergy. Several things need to be done to overcome this problem.

First, clergy need to be more professional. For some, the term "professional" is unwelcome. It need not be. I use it with the understanding stated by James Glasse. He says,

The professional is:

- 1) An educated man: He is the "master of some body of knowledge."

¹⁶Statement by Dr. Dennis Savage, personal interview, December 13, 1974.

- 2) An expert man: He is the "master of some specific cluster of skills."
- 3) An institutional man: He renders service through a "historical social institution of which he is partly servant, partly master."
- 4) A responsible man: He "professes to be able to act competently in situations which require his services."
- 5) A dedicated man: He "professes something, some value for society. His dedication to the values of the profession is the ultimate basis of evaluation for his service."¹⁷

The clergy can gain by applying such a standard as this to themselves as professionals. The gains would come in a variety of ways, including the development of standards of performance and discipline by the clergy themselves so the level of the competence of practice of the profession rises. There are several associations of clergy.¹⁸ More are coming into being. They will help to establish norms for the practice of this profession which will undoubtedly involve increased opportunities for continuing education.

Second, denominational leaders need to do more to foster the imperative of continuing education for the clergy. Staffs of denominations should have persons whose single responsibility it is to involve the clergy in growth experiences so they can have strong peer professional support, enhanced self-esteem, and learn to risk themselves in

¹⁷James Glasse as found in Donald P. Smith, Clergy in the Cross-fire (Philadelphia: Westminster Press, 1973), pp. 104-105.

¹⁸The most significant Professional Association of clergy of which I am aware is the Academy of Parish Clergy, 3100 West Lake Street, Minneapolis, Minnesota 55416. The clergy of the Christian Church (Disciples of Christ) of Southern California-Southern Nevada are presently considering the formation of a Professional Association for this region. In their decision making processes, they are using a model for such an association based upon one already formed by Disciple clergy in Illinois. Such developments are prominent in other denominations at present.

working in new ways.

Third, seminaries have a good "track record" in providing continuing education opportunities. This is increasing, particularly with the advent of such programs as the new In-Service Doctor of Ministry degree program at the School of Theology. The increasing emphasis upon continuing education prompts a question. How are decisions made about what is offered in continuing education programs? I don't know what the process has been. In the future, I strongly suggest seminaries involve clergy in developing the continuing education programs and experiences they are planning to offer. I also feel some clergy could provide excellent leadership in the training and retraining of their colleagues. Laity, too, have a contribution to make in the decision making processes regarding continuing education offerings.

Fourth, the Church ought to make use of outside consultants to do some of its continuing education. I feel this is particularly true in the area of administration or management, a field in which business has developed much data and expertise.¹⁹

Fifth, and finally, the congregation needs to recognize the imperative of continuing education in their life and growth. Too many clergy, I fear, do not have continuing education opportunities. Unless these are negotiated at the time of a call, as they should be without fail, many clergy feel they do not have permission to do such

¹⁹For more information about one such organizational tool, Management by Objectives, the reader is referred to Speed Leas' "Management by Objectives in the Church," Christian Ministry, IV; 6 (November 1973), pp. 9-12.

things. I feel this may be nothing more than a "cop-out." It has never been a problem for me or for my closest colleagues. But, congregations could take the lead by providing time, funds, and the directives to their pastoral leaders to encourage them to enroll in continuing education experiences. The policy of providing for an annual educational leave of two weeks, in addition to vacation time, plus an extended educational leave of three to six months every four to five years would stimulate pastors to engage in meaningful continuing education. An alternative would be the opportunity to participate in a degree program, perhaps one of the new in-service programs being offered by seminaries.

RESPONSIBILITY OF LAITY FOR THEIR MINISTRY

One final dimension of the concern about the need for the development of the ministry of the laity is in the hands of the laity themselves. They have to assert their place in the ministry and inform the clergy they will no longer allow themselves to be dominated in or excluded from the ministry. This is happening in many congregations. It needs to happen in all congregations. If lay persons communicate this concern to their pastors, in ways which do not threaten them, or which at least minimize the threat, because there is no way to avoid discomfort and pain when persons begin talking about changing their style of leadership, the clergy will respond favorably. Together, they can work to see that the equipping tasks get done to enable laity to more effectively exercise their ministry in the world.

From my limited experience in training and involving laity in ministry, I'm convinced laity have both interest in training and a willingness to be trained so they may be better equipped for ministry. I have merely scratched the surface as to the possibilities. In addition to the four areas in which I have worked, the following are others in which laity could be trained for ministry: social change ministries, political reform efforts, doing experiential teaching of children, youth, and adults, crisis ministries, hospital and convalescent care facility ministries, conflict management, family life and family cluster education ministries, and spiritual disciplines. The clergy who will risk himself or herself in a ministry of equipping laity for ministry will not be disappointed with the results. There will be satisfaction with the laity's ability to do effective work in ministry. There will be personal feelings of accomplishment in the exercise of their professional skills to equip laity for ministry.

Francis Ayres has clearly identified who is responsible for ministry. He addresses every Christian with these words,

YOU ARE A MINISTER OF CHRIST; THEREFORE FULFILL YOUR MINISTRY, be a man, a servant of the living Christ in the world. If you are baptized, you are a minister whether you are ordained or not. . . . As a baptized person, you have said Yes to the call, you have accepted your freedom and the other gifts of God, and you have been sent into the world.²⁰

My response to this statement is simple. He's right! It's the clergy's responsibility to enable the ministry of Christ to come alive, to grow, to increase, and to fulfill Christ's mission in the world!

²⁰Ayres, p. 127.

BIBLIOGRAPHY

BIBLIOGRAPHY

Single-Volume Works

- Allmen, Jean-Jacques von. Preaching and Congregation. Translated by B. L. Nicholas. Richmond: John Knox Press, 1962.
- Ayres, Francis O. The Ministry of the Laity. Philadelphia: Westminster Press, 1962.
- Bachmann, C. Charles. Ministering to the Grief Sufferer. Englewood Cliffs: Prentice-Hall, 1964.
- Barr, Browne. Parish Back Talk. New York: Abingdon Press, 1964.
- _____, and Mary Eakin. The Ministering Congregation. Philadelphia: United Church Press, 1972.
- Berger, Peter. The Noise of Our Solemn Assemblies. Garden City: Doubleday, 1961.
- Berton, Pierre. The Comfortable Pew, A Critical Look at Christianity. Philadelphia: Lippincott, 1965.
- Campbell, Alexander. The Christian System. St. Louis: Christian Pub. Co., 1839, 1924.
- Casteel, John L. The Creative Role of Interpersonal Groups in the Church Today. New York: Association Press, 1968.
- Christian Church (Disciples of Christ). Yearbook and Directory 1975. Indianapolis: General Office of the Christian Church (Disciples of Christ), 1975.
- Clinebell, Howard J., Jr. The People Dynamic. New York: Harper & Row, 1972.
- Coleman, Lyman C. Groups in Action. (A mini-course for small groups). Waco: Creative Resources, a division of Word, 1968.
- _____. Program for the National Serendipity Workshops. Waco: Creative Resources, a division of Word, 1973.
- DeBoer, John C. Let's Plan. Philadelphia: Pilgrim Press, 1970.
- Dirks, Marvin J. Laymen Look at Preaching. North Quincy: Christopher, 1972.

- Fisher, Wallace E. Preface to Parish Renewal. Nashville: Abingdon Press, 1968.
- Garrison, Winfred Ernest. An American Religious Movement. St. Louis: Christian Board of Publication, 1945.
- _____. Whence and Whither the Disciples of Christ. St. Louis: Christian Board of Publication, 1948.
- _____, and Alfred T. DeGroot. The Disciples of Christ, A History. St. Louis: Christian Board of Publication, 1948.
- Gibbs, Mark, and T. Ralph Morton. God's Frozen People, A Book For and About Christian Laymen. Philadelphia: Westminster Press, 1964.
- Griggs, Donald L. The Planning Game. Livermore: Griggs Educational Service, 1971.
- Grimes, Howard. The Rebirth of the Laity. New York: Abingdon Press, 1962.
- Harkness, Georgia. The Church and Its Laity. New York: Abingdon Press, 1962.
- Harris, Thomas A. I'm OK--You're OK, A Practical Guide To Transactional Analysis. New York: Harper & Row, 1967.
- Hiltner, Seward. Ferment in the Ministry. Nashville: Abingdon Press, 1969.
- Howe, Reuel. Partners in Preaching. New York: Seabury Press, 1967.
- Hudnut, Robert K. The Sleeping Giant, Arousing Church Power in America. New York: Harper & Row, 1971.
- Humbert, Royal (ed.). A Compend of Alexander Campbell's Theology. St. Louis: Bethany Press, 1961.
- Irion, Paul E. The Funeral--Vestige or Value? Nashville: Abingdon Press, 1966.
- Jackson, Edgar N. For the Living. Des Moines: Channel Press, 1963.
- _____. Understanding Grief, Its Roots, Dynamics, and Treatment. New York: Abingdon Press, 1957.
- _____. When Someone Dies. Philadelphia: Fortress Press, 1971.

- Killinger, John (ed.). Experimental Preaching. Nashville: Abingdon Press, 1973.
- Kreis, Bernadine, and Alice Pattie. Up From Grief. New York: Seabury Press, 1969.
- Kubler-Ross, Elizabeth. On Death and Dying. New York: MacMillan, 1969.
- Leslie, Robert C. Sharing Groups in the Church. Nashville: Abingdon Press, 1971.
- Lewis, C.S. A Grief Observed. New York: Seabury Press, 1961.
- Lindley, D. Ray. Apostle of Freedom. St. Louis: Bethany Press, 1957.
- Maslow, Abraham. Motivation and Personality. New York: Harper and Brothers, 1954.
- McAllister, Lester G. Thomas Campbell: Man of the Book. St. Louis: Bethany Press, 1954.
- McGatch, Milton. Death--Meaning and Mortality in Christian Thought and Contemporary Culture. New York: Seabury Press, 1969.
- McGeachy, D. P. A Matter of Life and Death. Richmond: John Knox Press, 1966.
- Miller, Keith, and Bruce Larson. The Edge of Adventure, An Experiment in Faith. Word Books, 1974.
- Murch, James DeForest. Christians Only, A History of the Reformation Movement. Cincinnati: Standard, 1962.
- Neill, Stephen Charles, and Hans-Ruedi Weber (eds.). The Layman in Christian History. Philadelphia: Westminster Press, 1963.
- Nouwen, Henri J. M. Creative Ministry. Garden City: Doubleday, 1971.
- O'Conner, Elizabeth. Journey Inward: Journey Outward. New York: Harper & Row, 1968.
- Osborn, Ronald E. In Christ's Place. St. Louis: Bethany Press, 1967.
- _____. The Spirit of American Christianity. New York: Harper and Brothers, 1958.
- Paul, Robert S. Ministry. Grand Rapids: Eerdmans, 1965.

- Raines, Robert A. New Life in the Church. New York: Harper & Row, 1961.
- _____. The Secular Congregation. New York: Harper & Row, 1968.
- Raths, Louis E., Merrill Harmin, and Sidney B. Simon. Values and Teaching: Working with Values in the Classroom. Columbus: Charles E. Merrill Publishing Co., 1966.
- Reid, Clyde. Groups Alive--Church Alive. New York: Harper & Row, 1969.
- _____. The Empty Pulpit. New York: Harper & Row, 1967.
- _____. The God-Evaders. New York: Harper & Row, 1966.
- Schaller, Lyle E. Parish Planning. Nashville: Abingdon Press, 1971.
- _____. The Local Church Looks to the Future. Nashville: Abingdon Press, 1968.
- _____. The Pastor and the People. Nashville: Abingdon Press, 1973.
- Scherzer, Carl J. Ministering to the Dying. Englewood Cliffs: Prentice-Hall, 1963.
- Schutz, William C. Joy--Expanding Human Awareness. New York: Grover Press, 1967.
- Senft, Kenneth C. New Life in the Parish. Minneapolis: Augsburg, 1970.
- Short, Howard Elmo. Doctrine and Thought of the Disciples of Christ. St. Louis: Christian Board of Publication, 1960.
- Simon, Sidney B., Leland W. Howe, and Howard Kirschenbaum. Values Clarification, A Handbook of Practical Strategies for Teachers and Students. New York: Hart Publishing Company, 1972.
- Smith, Donald P. Clergy in the Cross Fire. Philadelphia: Westminster Press, 1973.
- Smith, William Martin. For the Support of the Ministry. Indianapolis: Pension Fund of Disciples of Christ, 1956.
- _____. Servants Without Hire. (Reed Lectures for 1967) Nashville: Disciples of Christ Historical Society, 1968.

- Snyder, Ross. On Becoming Human. Nashville: Abingdon Press, 1967.
- Stevens, John O. Awareness. Lafayette, CA.: Real People Press, 1971.
- Stringfellow, William. My People is the Enemy. New York: Holt, Rinehart and Winston, 1964.
- Switzer, David K. The Dynamics of Grief. Nashville: Abingdon Press, 1970.
- Thompson, Rhodes (ed.). Voices From Cane Ridge. St. Louis: Bethany Press, 1954.
- Thompson, William D. A Listener's Guide to Preaching. New York: Abingdon Press, 1966.
- Trueblood, Elton. The Company of the Committed. New York: Harper & Row, 1961.
- Walker, Granville T. Preaching in the Thought of Alexander Campbell. St. Louis: Bethany Press, 1954.
- Westberg, Granger E. Good Grief. Philadelphia: Fortress Press, 1962.
- Wylie, Samuel, and John L. McKenzie. Proclamation: Advent-Christmas, Series A. Philadelphia: Fortress Press, 1974.

Multivolume Works

- Brunner, Heinrich Emil. Dogmatics: Vol. III. 3 vols. Philadelphia: Westminster Press, 1960.
- Harmon, Nolan B. (ed.). The Interpreter's Bible. 12 vols. New York: Abingdon, 1951-1957. Vol. V. Ecclesiastes, Song of Songs, Isaiah, Jeremiah.
- Panel of Scholars. Renewal of the Church. 3 vols. St. Louis: Bethany Press, 1963.
 Vol. 1 The Reformation of Tradition, ed. by Ronald E. Osborn.
 Vol. 2 The Reconstruction of Theology, ed. by Ralph G. Wilburn.
 Vol. 3 The Revival of the Church, ed. by William Barnett Blakemore.

Periodicals

- Barber, Sherry. "A Magazine Ministry," The Disciple, 1: 23 (November 10, 1974), 21.

Beazley, George G., Jr. "Who Are the Disciples?" Mid-Stream, XI (Fall-Winter 1971), 5-80.

_____. "A Look at the Future of the Christian Church (Disciples of Christ)," Mid-Stream, XI (Spring-Summer 1972), 314-405.

Brice, Eugene W. "A Theological Setting for Parish Development," Mid-Stream, XIII (Spring-Summer 1974), 96-110.

Crow, Paul A., Jr. "Tradition, Continuity and the Ministry: An Ecumenical Issue," Mid-Stream, V (Winter 1966), 256-268.

Leas, Speed. "The Uniqueness of the Church as a Management System," Christian Ministry, III:3 (May 1972), 8-11.

Osborn, Ronald E. "The Eldership Among Disciples of Christ," Mid-Stream, VI (Winter 1967), 74-112.

_____. "Ordained Ministry for a Vital Church," Mid-Stream, XIII (Spring-Summer 1974), 71-95.

Stauffer, Paul S. "Report of the Task Committee on Ministry," Mid-Stream, VI (Fall 1966), 76-78.

_____. "The Local Congregation: Ministry and Mission," Mid-Stream, XI (Spring-Summer 1972), 171-184.

Stephenson, Keith D. "Ministry in the New Testament," Mid-Stream, V (Winter, 1966) 205-223.

Thompson, John. "Contemporary Views of Ministerial Order," Mid-Stream, V (Winter 1966), 256-268.

PAMPHLETS

All Peoples Christian Church, 822 E. 20th Street., Los Angeles, California, 90011, "All Peoples Christian Church".

_____. "Every Child is Born a Prince or a Princess."

Christian Church of Southern California-Southern Nevada, 3126 Los Feliz Boulevard, Los Angeles, California, 90039, "Invitation to Adventure."

First Christian Church, 602 S. W. Madison Avenue, Corvallis, Oregon, 97330, "If You Are New Here. . ."

"Religious Attitudes Inventory," Family Life Publications, Inc., Box 427, Saluda, North Carolina, 28773.

Stone, Barton Warren. The History of the Christian Church in the West. Lexington: College of the Bible, 1956.

West, R. Frederick, and William Garrett West. "Who Are the Christian Churches and What Do We Believe?" c. 1954.

Unpublished Works

Christian Church (Disciples of Christ). "Business Docket of the General Assembly," Louisville, Kentucky, October 15-20, 1971.

_____. "Business Docket of the General Assembly," Cincinnati, Ohio, October 26-31, 1973.

_____. "Provisional Design--General Rules and Policies of the Christian Church (Disciples of Christ)." Indianapolis, June 1972.

Christian Church of Southern California-Southern Nevada. "Commission on the Ministry Policies and Procedures," Revised, 1969.

_____. "Suggested Ordination Procedures--Commission on the Ministry," February 25, 1970.

English, Fenwick. Personal Interview, Fall 1969.

Grief Ministry Team members, Temple City Christian Church, Personal/Group Interview, December 11, 1974.

Growth Group Facilitators, Temple City Christian Church, Personal/Group Interview, January 7, 1975.

Hobgood, William Chris. Personal Correspondence.

_____. Telephone Interview, January 20, 1975.

Kuntz, Stephen A. "The Pastoral Office Among the Christian Churches (Disciples of Christ): 1804-1968. Unpublished Master of Divinity Thesis, Lexington Theological Seminary, 1968.

Minutes of Grief Ministry Team, Temple City Christian Church, January 9, 1974.

Morgan, Arthur C. Personal Correspondence.

_____. Telephone Interview, January 22, 1975.

Norvell, Thomas Allsbrook. "The Christian Church: Concept of Ministry." Unpublished Bachelor of Divinity Theses, Lexington Theological Seminary, 1966.

"Organizational Development for the Clergy," School of Theology, Claremont, California, in cooperation with COMMIT, Los Angeles, California, Speed Leas, Instructor, Summer 1972. (Class notes.)

Participants in Organizational Development Retreat, Temple City Christian Church, Personal/Group Interview, December 16, 1974.

Reid, Clyde Henderson. Two-Way Communication Through Small Groups in Relation to Preaching. Unpublished Doctor of Theology Dissertation, Boston University School of Theology, 1960.

Roberts, Denton L., Jr. Personal Interview, January 20, 1975.

Savage, Dennis B., and William R. Terbeek. Personal Interview, December 13, 1974.

Sermon Development Team, Temple City Christian Church, Personal/Group Interview, January 6, 1975.

APPENDIX

APPENDIX A

GROWTH GROUP PROGRAM
TEMPLE CITY CHRISTIAN CHURCH
1972-73

Prepared by Ed Linberg, Pastor

At our Program Planning Retreat held last July, it was proposed that we initiate a Growth Group program for our congregation. Since no program should be entered into without valid reasons for doing so being clearly stated, and since you have been asked to take responsibility for leadership in this program, this brief paper is presented for your reaction and your affirmation.

The rationale for establishing a Growth Group program within the life of our congregation involved these three things.

First, I sense the need for us to have a much more positive character to our life together. We, including me, as pastor, have been on a negative kick for too long a time as regards the church and its ills. It is time for us to change this feeling. Growth Groups can help us to do this. As I understand the nature of such groups, they seek to emphasize what is positive about us as individuals. In so doing, they help us to build richer lives on this positive base. Clyde Reid speaks to this hope when he writes,

Why small groups? I am convinced that one key reason is the deep hunger that exists in modern society. People everywhere are hungry for depth relationships. They need such relationships to give them a point of security and belonging in a world of rapid change and mass society.

Perhaps all of this is best stated by what is called "the growth for-

mula." This is "G equals C plus H"--that is, Growth equals Caring plus Honesty.²

Second, I understand the New Testament model of the Church to be one which is characterized by diversity, but one which has commonality, too. For me, that commonality is caught up in the word "community." The strength of the early church was found in its ability to be and to become a loving community in which the people "bore one another's burdens and shared one another's joys."³ Growth groups will enhance and develop this kind of caring so that this New Testament model of the Church can come alive in our midst.

Third, the whole thrust toward what is identified as "church renewal" seems to me to be built upon the foundation of authentic interpersonal relationships, in which people accept one another as persons, despite differences of opinions and of life style. Robert Raines points to this when he writes,

. . .reconciliation will not require or produce uniformity of opinion, but will seek to enable people to speak the truth as they see it, to listen to each other. . .as men of good will who differ, but who will not let differences alienate them.⁴

In our congregation, this has been affirmed by all of our talk about the principle of pluralism. But, we have not yet achieved total acceptance of this principle as the norm of our congregational life. Intellectually most of us have said "yes." Emotionally, or at the "gut-level," we are still saying "no." Growth Groups, in which there is a climate for depth sharing, will help us to make pluralism the norm of our congregational life.

This is the rationale for the Growth Group program. But,

there must be more specific goals. Lacking specific goals, we are at the mercy of hidden agendas which will ultimately surface and cause great confusion. When confusion as to the goals of the program is present, it is likely that the program seeking to implement the goals is doomed to "self-destruct." As I see it, then, these are the goals of our Growth Group program.

First, we intend to deepen our sense of community--loving community--as a congregation by giving people the opportunity to be in Growth Groups which practice "the growth formula," that is "G equals C plus H."

Second, we see Growth Groups as a means of equipping people for ministry as individuals and in groups, both within our congregational life and in the outreach concerns we share.

Third, we see this program enabling persons to feel and to experience personal fulfillment. Through Growth Groups they may learn that they are accepted as persons; develop skills in relating meaningfully with other persons; and learn to live with and work on their personal weaknesses.

Fourth, we see this program assisting persons to cope more adequately with change--person, ecclesiastical, and societal. They will be helped to become comfortable as persons living in the midst of a diverse and dynamic world.

Goals, by nature, are broad and general. Therefore, specific objectives are also needed. For 1972-73 these are the objectives of this program.

First, launch of a Growth Group program by taking these steps:

- 1) Commitment to such a program by the Administrative Board-- action taken September 5, 1972.
- 2) Recruitment and training of lay persons to be leaders of the groups to be established. (This is the step now being taken with this course in which you are participating.)
- 3) Begin and complete at least three different types of growth group opportunities during this year.

Second, this program will be publicized as widely as possible within the congregation. This will be done so that as far as is possible no one will feel that any "elite corps" is being established "to do them in."

Third, the pastors, especially me, will work to increase their skills and competence as group facilitators. In order to always assure a trained group of leaders, these same skills will be shared with persons selected to be lay leaders in the program.

Fourth, beyond the Growth Group program itself, an effort will be made to introduce what I would call a "group style" at all levels of our congregational life. By "group style" I mean a sensitivity to feelings, both our own as well as those of others, in all the settings in which we come together as a people. Examples of such settings are the Administrative Board, established Church School classes, the C.W.F., Church School teachers, and Task forces, not to ignore our experiences of corporate worship.

This outline attempts merely to point a direction. Your responses are coveted. The goals and objectives are open for modification, so that all who share in this program may feel they have ownership. In that spirit, then, let us begin to grow together.

Footnotes

1. Clyde Reid, Groups Alive--Church Alive, (New York, Harper and Row, 1969), p. 16.
2. Clinebell, Howard, The People Dynamic, (New York, Harper and Row, 1972), p. 8.
3. 1 Corinthians 12:26 (RSV) The text was slightly altered grammatically to more adequately fit the context in which it was employed.
4. Robert Raines, The Secular Congregation, (New York, Harper and Row, 1968), pp. 18-19.

Bibliography

Groups Alive--Church Alive, Clyde Reid
The People Dynamic, Howard Clinebell
Sharing Groups in the Church, Robert C. Leslie
On Becoming Human, Ross Snyder
Celebrate the Temporary, Clyde Reid
Awareness: exploring, experimenting, experiencing, John O. Stevens
Training in the Art of Loving, Jud and Jud
Introduction to Group Dynamics, Malcolm and Hulda Knowles
A Handbook of Structured Experiences for Human Relations Training,
 Vol. 1, 2, & 3, J. William Pfeiffer and John E. Jones
Journey Inward, Journey Outward, Elizabeth O'Conner
Call to Commitment, Elizabeth O'Conner (Or any of Elizabeth O'Conner's
 other books)
A Second Touch, Keith Miller (Or any of his books)
 Serendipity House books
 Discovery; Acts Alive; Serendipity; Celebration; Breaking Free; Rap;
 The Coffee House

All of the books listed above are in the Church Library or the Church Office.

APPENDIX B

EIGHT STAGES IN THE LIFE CYCLE OF HUMAN BEINGS

by Erik H. Erikson

Erik H. Erikson has outlined a pattern for viewing human development from birth to old age. As we consider what it means to be nurturing persons or "growth agents" for others, his outline of the "developmental tasks" of each stage of life will help us to identify the needs common to all persons throughout life and to lift up the significance of continual growth.

I. Infancy - 0 to 15 months - Trust versus Mistrust

The first task of the infant is to develop "the cornerstone of a healthy personality," a basic sense of trust in himself/herself and in his/her environment. Basic relationship is with "mothering figure."

II. Early Childhood - 15 months to 2-1/2 - Autonomy versus Shame/Doubt

With muscular growth, the child experiments with holding on and letting go, attaching enormous value to his/her autonomous will. The child needs to be accepted for his/her autonomy. If not, shame and doubt will be the result.

III. Play Age - 2-1/2 to 6-1/2 - Initiative versus Guilt

This is an age of intrusive activity, avid curiosity, and consuming fantasies which may lead to feelings of guilt and anxiety. Stage when conscience is established. If child's tendency to feel guilty is "over-burdened" by adults the child may develop a deep-seated conviction that he/she is essentially bad.

IV. School Age - 6-1/2 to Adolescence - Industry versus Inferiority

Child works hard to learn how to do and to make things with others. In accepting instruction and winning recognition for production of "things" the way is opened for the capacity to enjoy work. Sense of inadequacy and inferiority comes when a child does not receive recognition for efforts made.

V. Adolescence - 12/13 to 18/21 - Identity versus Identity Confusion

Basic task is to satisfactorily answer the question: "Who am I?" Answer must come from an integration of childhood identifications, basic biological drives, native endowments and opportunities which come in relationships to others, especially the opposite sex. Identity confusion is a mark of this time of life. Danger is for adolescent to become fixed on a negative identity or an effort to become what others - parents, peers, community - want him/her to be.

VI. Young Adulthood - Intimacy versus Isolation

A young adult becoming secure in his/her identity is able to establish intimacy with himself/herself, that is their "inner life," and with others, both in friendships and in a loved-based mutually satisfying relationship with a member of the opposite sex. A person who cannot wholly participate in intimate relationships because of fear of losing self-identity will develop a sense of isolation.

VII. Adulthood - Generativity versus Self-Absorption

Out of the intimacies of adulthood grows generativity - the mature person's interest in establishing and guiding the next generation. The lack of this results in self-absorption and frequently in a pervading sense of stagnation and interpersonal impoverishment.

VIII. Senescence - Integrity versus Disgust/Despair

The person who has achieved a satisfying intimacy with other human beings and who has adapted to the triumphs and disappointments of his/her generative activities as a parent and co-worker reaches the end of life with a certain ego integrity - an acceptance of his/her own responsibility for what his/her life is and was and of its place in the flow of history.

Adapted from Erik H. Erikson, "Growth and Crises of the 'Healthy Personality,'" Symposium on the Healthy Personality (New York: Josiah Macy, Jr., Foundation, 1950).

APPENDIX C

T-P LEADERSHIP QUESTIONNAIRE

The following items describe aspects of leadership behavior. Respond to each item according to the way you would be most likely to act if you were the leader of a work group. Circle whether you would be likely to behave in the described way always (A), frequently (F), occasionally (O), seldom (S), or never (N).

If I were the leader of a work group. . .

- A F O S N 1. I would most likely act as the spokesman of the group.
- A F O S N 2. I would allow members complete freedom in their work.
- A F O S N 3. I would encourage the use of uniform procedures.
- A F O S N 4. I would permit the members to use their own judgment in solving problems.
- A F O S N 5. I would needle members for greater effort.
- A F O S N 6. I would let the members do their work the way they think best.
- A F O S N 7. I would keep the work moving at a rapid pace.
- A F O S N 8. I would turn the members loose on a job, and let them go to it.
- A F O S N 9. I would settle conflicts when they occur in the group.
- A F O S N 10. I would be reluctant to allow the members any freedom of action.
- A F O S N 11. I would decide what shall be done and how it shall be done.
- A F O S N 12. I would push for increased production.
- A F O S N 13. I would assign group members to particular tasks.
- A F O S N 14. I would be willing to make changes.
- A F O S N 15. I would schedule the work to be done.
- A F O S N 16. I would refuse to explain my actions.

A F O S N 17. I would persuade others that my ideas are to their advantage.

A F O S N 18. I would permit the group to set its own pace.

T _____ P _____

SCORING THE T-P LEADERSHIP QUESTIONNAIRE

The facilitator announces that in order to locate oneself on the grid, each group participant will score his own questionnaire on the dimensions of task orientation (T) and people orientation (P).

The facilitator instructs the participants in the scoring as follows:

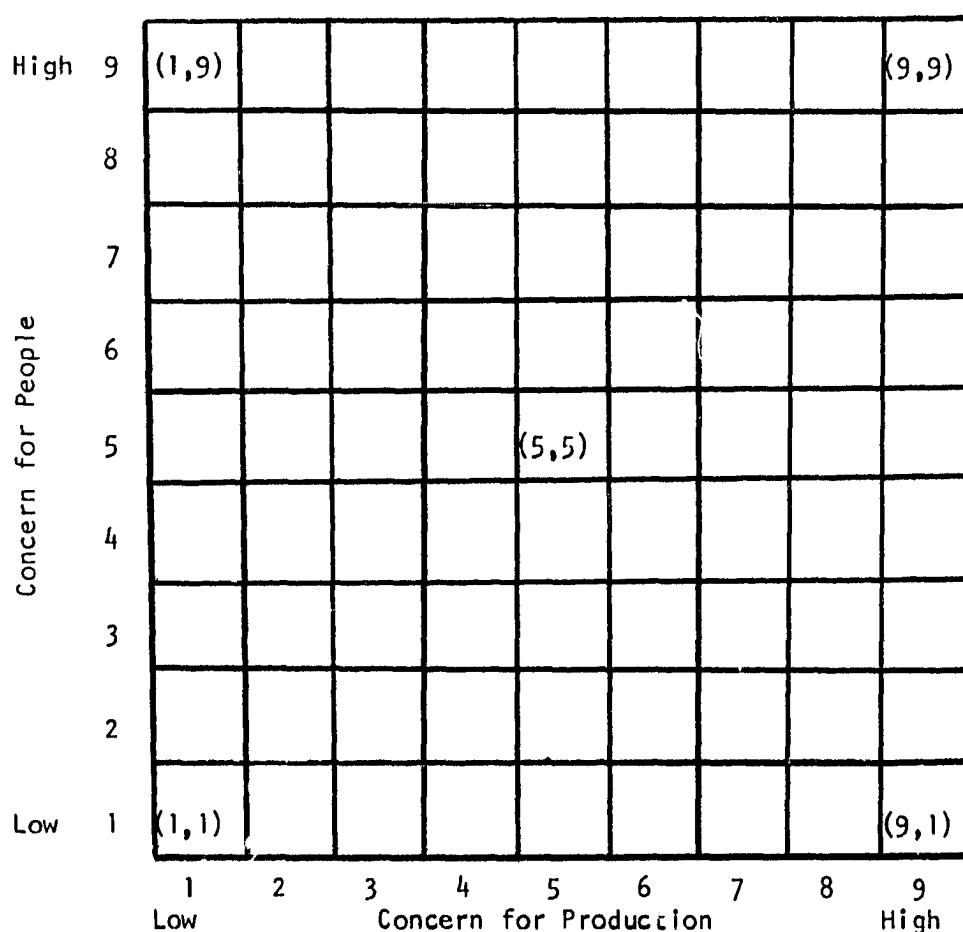
- A. Circle the item number for items 1, 3, 9, 10, 11, 15, 16, & 17.
- B. Write a "1" in front of the circled items to which you responded S (seldom) or N (never).
- C. Write a "1" in front of items not circled to which you responded A (always) or F (frequently).
- D. Circle the "1's" which you have written in front of the following items: 2, 4, 5, 6, 8, 10, 14, 16, and 18.
- E. Count the circled "1's." This is your score for concern for people. Record the score in the blank following the letter "P" at the end of the questionnaire.
- F. Count the uncircled "1's." This is your score for concern for production. Record this number in the blank following the letter "T."

The facilitator distributes Managerial Grid sheets and instructs participants to follow the directions on the sheet. He then leads a discussion of the implications that members attach to their location within the grid.

MANAGERIAL GRID

LOCATING ONESELF ON THE GRID:

Directions: In order to locate oneself on the Grid find your score for Concern for Production on the horizontal axis. Next, move up the column corresponding to your Production score to the point of intersection with your Concern for People score. Place an "X" at the intersection that represents your two scores. Numbers in parentheses correspond to the major styles on the Managerial Grid.



APPENDIX D

The Johari Window

	Known to Self	Not Known to Self
Known to Others	I Area of Free Activity	II Blind Area
Not Known to Others	III Avoided or Hidden Area	IV Area of Unknown Activity

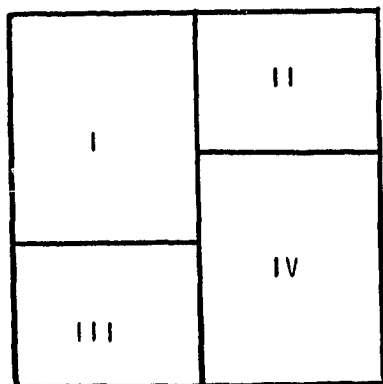
- Quadrant I, The Area of Free Activity, refers to behavior and motivation known to self and known to others.
- Quadrant II, The Blind Area, where others can see things in ourselves of which we are unaware.
- Quadrant III, The Avoided or Hidden Area, represents things we know but do not reveal to others (e.g., a hidden agenda, or matters about which we have sensitive feelings).
- Quadrant IV, Area of Unknown Activity. Neither the individual nor others are aware of certain behaviors or motives. Yet, we can assume their existence because eventually some of these things become known, and it is then realized that these unknown behaviors and motives were influencing relationships all along.

PRINCIPLES OF CHANGE

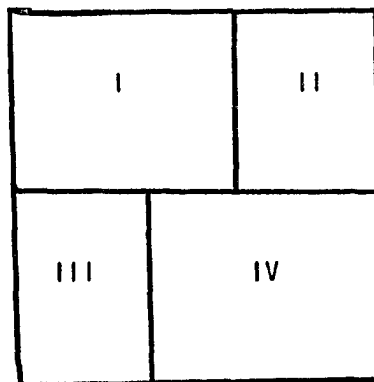
- A change in any one quadrant will affect all other quadrants.
- It takes energy to hide, deny, or be blind to behavior which is involved in interaction.

- c. Threat tends to decrease awareness; mutual trust tends to increase awareness.
- d. Forced awareness (exposure) is undesirable and usually ineffective.
- e. Interpersonal learning means a change has taken place so that Quadrant I is larger, and one or more of the other quadrants has grown smaller.
- f. Working with others is facilitated by a large enough area of free activity. It means more of the resources and skills in the membership can be applied to the task at hand.
- g. The smaller the first quadrant, the poorer the communication.
- h. There is universal curiosity about the unknown area; but this is held in check by custom, social training, and by diverse fears.
- i. Sensitivity means appreciating the covert aspects of behavior, in Quadrants II, III, IV, and respecting the desire of others to keep them so.
- j. Learning about group processes, as they are being experienced, helps to increase awareness (larger Quadrant I) for the group as a whole as well as for individual members.
- k. The value system of a group and its membership may be noted in the way unknowns in the life of the group are confronted.
- l. A centipede may be perfectly happy without awareness but after all, he restricts himself to crawling under rocks.

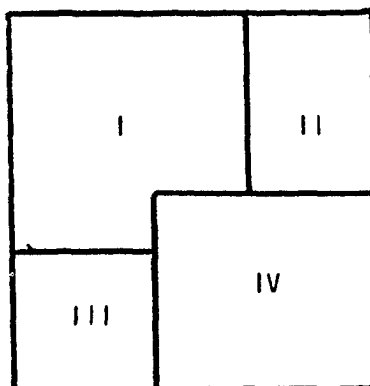
Under conditions of self-disclosure



Under conditions of feedback



Under conditions of self-disclosure and feedback



JOHARI EXERCISE IN SELF-DISCLOSURE

Self-Knowledge and Tally Sheet

Directions: In the spaces below list the major assets and liabilities of your personality. Then place a check mark in front of these aspects of yourself which you have revealed to the participants of the group so far. Next use the accompanying worksheet to provide feedback to other group participants. When the leader has collected the feedback sheets and reads them aloud, you may use this sheet to tally those perceptions of you held by other group participants. This sheet will be yours to keep.

ASSETS

<u>Self</u>	<u>Others</u>
-------------	---------------

LIABILITIES

<u>Self</u>	<u>Others</u>
-------------	---------------

JOHARI EXERCISE IN SELF-DISCLOSURE

APPENDIX E

GROUP LIFE INVENTORY

Check the number on the rating scale that corresponds to your evaluation of the group in each of the following categories. For example, if you feel that responsible participation was lacking, check 1; if you feel that responsible participation was present, check 7; if you feel that the responsible participation of the group was somewhere in between, check an appropriate number on the scale.

- | | | |
|---|----------------------|--|
| <p>A. RESPONSIBLE PARTICIPATION was lacking. We served our own needs. We watched from outside the group. We were "grinding our own axes."</p> | <p>1 2 3 4 5 6 7</p> | <p>A. RESPONSIBLE PARTICIPATION was present. We were sensitive to the needs of our group. Everyone was "on the inside" participating.</p> |
| <p>B. LEADERSHIP was dominated by one or more persons.</p> | <p>1 2 3 4 5 6 7</p> | <p>B. LEADERSHIP was shared among the members according to their abilities and insights.</p> |
| <p>C. COMMUNICATION OF IDEAS was poor, we did not listen and we did not understand. Ideas were ignored.</p> | <p>1 2 3 4 5 6 7</p> | <p>C. COMMUNICATION OF IDEAS was good. We listened and understood one another's ideas. Ideas were vigorously presented and acknowledged.</p> |
| <p>D. COMMUNICATION OF FEELINGS was poor. We did not listen and did not understand feelings. No one cared about feelings.</p> | <p>1 2 3 4 5 6 7</p> | <p>D. COMMUNICATION OF FEELINGS was good. We listened and understood and recognized feelings. Feelings were shared and accepted.</p> |
| <p>E. AUTHENTICITY was missing. We were wearing masks. We were being phony & acting parts. We were hiding our real selves.</p> | <p>1 2 3 4 5 6 7</p> | <p>E. AUTHENTICITY was present. We were revealing our honest selves. We were engaged in authentic self-revelation.</p> |
| <p>F. ACCEPTANCE OF PERSONS was missing. Persons were rejected, ignored, or criticized.</p> | <p>1 2 3 4 5 6 7</p> | <p>F. ACCEPTANCE OF PERSONS was an active part of our give-and-take.</p> |

- | | |
|--|--|
| <p>G. FREEDOM OF PERSONS 1 2 3 4 5 6 7
 was stifled. Conform-
 ity was explicitly or
 implicitly fostered.
 Persons were not free
 to express their indi-
 viduality. They were
 manipulated.</p> | <p>G. FREEDOM OF PERSONS was
 enhanced and encourag-
 ed. The creativity
 and individuality of
 persons was respected.</p> |
| <p>H. CLIMATE OF RELATION- 1 2 3 4 5 6 7
 SHIP was one of hostil-
 ity or suspicion or
 politeness or fear or
 anxiety or superficial-
 ity.</p> | <p>H. CLIMATE OF RELATION-
 SHIP was one of mutual
 trust in which evidence
 of love for one an-
 other was apparent.
 The atmosphere was
 friendly and relaxed.</p> |
| <p>I. PRODUCTIVITY was low. 1 2 3 4 5 6 7
 We were proud, fat, &
 happy, just coasting
 along. Our meeting was
 irrelevant; there was no
 apparent agreement.</p> | <p>I. PRODUCTIVITY was high.
 We were digging hard &
 were earnestly at work
 on a task. We created
 and achieved something.</p> |
-
1. I would rate this session: Excellent (); Good (); Fair ();
 Poor ().
 2. The most helpful things were: _____

 3. The least helpful things were: _____

 4. It would have been more helpful if _____

 5. On the basis of what happened, I now plan to _____

APPENDIX F

"The Characteristics of the Grieving Process"

by Amy Howell, Counselor
Glendale Methodist Church, Glendale, California

There has been considerable attention given to the problems of the dying and to helping families at the time of death, but very little to the long, arduous process of mourning. Our culture pressures the bereaved to "snap out of it" within a month or two, even though those who have lost someone important, especially a spouse, know that their grief work has taken a year or two, perhaps more. Many widows report that the most difficult time came six months to a year after the death. Friends might well give some thought to the grieving process so that they will know what to expect and how best to be helpful after the flowers have wilted and the initial rally of support has drifted away.

Grief is usually divided into three phases: shock, suffering and recovery. These phases overlap in time, but provide us with a useful framework for our thinking.

PHASE ONE: SHOCK

The shock phase usually lasts for a week or two, possibly six weeks, after the death. People report feelings of numbness, unreality, being cut off from others as if they were surrounded by a glass wall. This may be nature's or God's way of protecting us against pain too severe to handle all at once.

At this time friends can be very helpful in sharing the responsibility for important decisions, steadying the bereaved so that they will not act hastily or unwisely, and in reducing the confusion of visits, calls, and offers of help.

PHASE TWO: SUFFERING

The suffering stage is often called the "roller coaster"--months of ups and downs, where the bereaved may feel one day that he is almost his old self, only to be plunged into depression an hour later. Certain physical symptoms are very common: weariness and restlessness, either a feeling of a heavy weight in the chest or abdomen or of emptiness, constipation or diarrhea, insomnia, and many others. A physical check up may be advisable, but often the doctor will prescribe tranquilizers, sleeping pills and cheering up. The medication may help, especially with insomnia, but too much sedation will only delay the grief work.

It would be ideal if each mourner had at least one friend who was willing to listen and be available through the loneliness of this period. The mourner needs to tell the story of the death and his memories of the deceased over and over. He needs understanding and acceptance, no matter what kinds of feelings he expresses. Most people are uneasy with listening to these feelings because of the pain that is stirred up in them, and hasten to reassure and offer advice that is intended to comfort. However well-intentioned, this is often perceived by the mourner as a way of saying "you shouldn't feel the way you feel" which only increases his guilt and distress.

Feelings of guilt and remorse are almost universal to grief. So is anger, which may be directed at anyone, the doctor, the mortician, other family members and, if explored deeply enough, the deceased, who went away and left the mourner to bear this predicament alone, and at God, for allowing such suffering. There is often a panicky fear and feeling of helplessness.

The depression and self-centeredness that are necessary parts of the work of this phase may make the mourner irritable and hard to get along with, so that he alienates those he needs most. It may take so much effort to be pleasant company with his friends that he feels he would rather be alone. Each person is different, and some do work through their grief better by themselves, but most seem to need someone to be with them in their suffering. Most of the work will still be done alone, but a regular contact with a friend who makes no demand for sociability, who gives support in the difficult job of feeling the pain can prevent serious problems later. There is a temptation to escape the pain by denying the feelings which may lead to physical or emotional health problems and a lessened ability to cope with future crises.

PHASE THREE: RECOVERY

The recovery phase starts with the first decisions that must be made after the death and continues until the mourner has built a new life for himself. Little by little he must replace what has been lost with new activities, friends, interests. Life will never again be as it was, he will never forget his loss, but he can make a full and happy life. C. S. Lewis likened his bereavement to losing a leg, saying he would always be an amputee, but he could learn to walk again.

Friends can help with this process by foregoing the temptation to give advice and solutions. Some direct advice, when asked, is appropriate. Too much takes the business of living out of the hands of the mourner and weakens his ability to go on. In the suffering stage, use any means you can to show that you understand what he is feeling. In the recovery stage, use questions to draw the answers to his problems out of him. The questions may be like "what have you thought of that might

help you?" Never argue with his answers. If they seem unwise, simply ask "have you thought of anything else?" Gradually he will form a plan of action that you can encourage.

CONCLUDING THOUGHTS

This is only a brief and generalized outline, and again, each person is different. In cases where the death had been expected, much of the grief work may have been done before the actual death. In the case of younger people with full lives, the process of recovery is shortened by going on with or resuming the activities they had before.

One further caution: many mourners are hurt by the reluctance of their friends to talk about the dead. The intention may be to spare them unnecessary pain, but the result is a stiffness in the relationship which increases the loneliness of the mourner. It comes across as if the lost one were not only dead, but already forgotten. When the mourner can freely talk of both pleasant and unpleasant memories of the dead he is well on his way toward overcoming his grief.

APPENDIX G

HELPING A PERSON IN CRISIS

This method was developed by Warren Jones and shared with me by Howard Clinebell, Professor of Counseling, School of Theology, Claremont, California. It is known as the "ABC Method of Crisis Intervention." While it is not totally applicable to working with a person who is grieving, it does outline some guidelines which are valid. It is a method which crisis counselors have found effective. It is a useful tool for helping another person, a friend, anyone who has asked for your help, or yourself. The method consists of doing these three things:

A--ACHIEVING A RELATIONSHIP

- Listen with caring to what the person is feeling and experiencing ("Listening love"). "Check out" what you understand him to be saying to see if you're on his wavelength.
- Let him experience your warmth and concern.
- Ask him to tell you about the crisis--when it started, how it developed, how he feels about it.
- Let him know you'd like to work together in finding something that can be done to help--preferably to help him help himself.

B--BOIL DOWN THE PROBLEM

- Help him sort out the pieces of the problem he is facing.
- Help him to separate those parts about which he can do something from those about which he can do nothing. (No use repeating those things that haven't worked.)
- Encourage him to describe or discover other possible solutions.
- How does that relate to what is happening now?
- Help him examine each of these in terms of their probable consequences--"What will probably happen if you. . .?"
- Help him to decide on which of the various alternatives he wants to try now.
- What are you going to do about the problem now?

C--CHALLENGE HIM TO ACT

- Encourage him to plan just how he will begin doing what he has decided to do; plan should be realistic, with achievable goals.
- Encourage him to commit himself to doing this, beginning soon and at an agreed upon time.
- If he has resistance to beginning to act on his problem, help him discuss and resolve these feelings.
- Assure him that you will continue to be available to him as he tries to act in some constructive way; support him with realistic hope.
- Don't agree to do anything for him that he can do for himself if he

has to. The personality is like a muscle--exercise!

- Point out that as he begins to do something, however small, about his situation, he'll probably start to feel better--less depressed, more hopeful.
- Have him phone you before you see him again to let you know how his action plan worked; make a date to see him again soon.
- Help him find the resources to cope--spiritual, interpersonal, inner.

In subsequent meetings, have him describe what happened, affirm him for his successes in implementing his action plan (however small these successes), help him rethink his action goals (What's the next step?), repeat those parts of B and C which are necessary to help him continue coping.

How this method works: Eric Berne's system of helping people holds that there are three parts to everyone's personality--PARENT side, CHILD side, and ADULT side. This method helps a person activate his ADULT side (which can enable him to cope with his situation), at a time when his CHILD is dominating his personality (and preventing him from coping).

(This method is adapted from Warren Jones' ABC method of crisis intervention). Howard J. Clinebell, Jr.

In applying this method specifically to grief, the following steps may help to simplify the process.

Step I - Making Contact

1. Make an appointment with person in bereavement
2. Get acquainted if you do not already know the person
3. Assess the needs; trust your feelings

Step II - Listen For Feelings

1. Ask about the circumstances of death
2. Draw out memories of the deceased
3. Allow feelings to flow

Step III - Closure

1. Move from past to the present
2. Offer practical help as needed; be guided in this by the stage in which the individual is in his grief experience in offering help.
3. Plan for the future; this includes future meetings between you and the person, as well as his plans for handling his grief.

APPENDIX H

MATERIAL ON DIALOGICAL COMMUNICATION

By Reuel Howe

Source: Partners in Preaching

The purpose of preaching is to cause the Word of God to take flesh in the lives of men and women. When the Word indwells us, we as individual Christians, and as Christians in a corporate group, may without effrontery say, "We are the message." But for preaching to be this kind of communication, it must have the equality of dialogue, otherwise it will be arrogant and untrustworthy, or remain simply a statement abstracted from life.

Dialogue is the interaction between two or more people in response to the truth; it is also the process of assimilation by which perceived truth becomes embodied in the person, becomes part of him. As we see it, dialogue provides the give and take, check and balance, test and correction, that human beings need both to understand rightly and to communicate accurately.

In Miracle of Dialogue we defined dialogue in these words:

Dialogue is that address and response between persons in which there is a flow of meaning between them in spite of all the obstacles that normally would block the relationship. It is that interaction between persons in which one of them seeks to give himself as he is to the other, and seeks also to know the other as the other is. This means that he will not attempt to impose his own truth and view on the other. Such is the relationship which characterizes dialogue and is the precondition to dialogical communication.

If the dialogical process is to be an indispensable part of preaching, it will require of preacher and people that they participate as partners in order to ensure a meeting of meaning from both sides.

Here it is in order to differentiate carefully between method and principle. By "method" we mean the way the communication is delivered; in monologue, for example, one person addresses another; in dialogue two people exchange communication. By "principle" we mean the whole concern that governs the communication; when the monological principle is employed, one person tells another what he ought to know, and the communication is content-centered; when the dialogical principle governs a communication, the speaker feels responsible for and responds to the patterns of experience and understanding that his listener brings to the situation. . .

When we make this distinction between method and principle, we can readily see that a communication which in terms of method is monologue (one speaker) may at the same time be governed by the principle of dialogue. . .

What do these simple observations mean for preaching, which is so obviously monologue in terms of method--that is, only one person speaks. They mean that the crucial point in relation to the sermon is the principle the preacher employs--how he speaks. If he employs the dialogical principle, dialogue is implicit in his preparation, his delivery, and in the content of his sermon.

The listener too will quickly recognize the presence of this dialogical principle. For he finds it hard to respond to the thoroughly monological address, where the speaker seems preoccupied and not interested in the listener, and the subject merely static content.

On the other hand, when addressed dialogically, the listener knows that he is being addressed by another, and that the content is living truth which speaks to meanings coming from his own experience. He experiences an invitation to participate even though at the moment he cannot speak aloud. But because he is addressed dialogically, he will speak and act later. Such is the power of the lecture or sermon, when it serves the dialogical principle of communication. The lecture or sermon then ceases to be simply monologue, and becomes in principle dialogue.

APPENDIX I

SERMON DEVELOPMENT TEAM FEEDBACK SESSION
November 17, 1974

The members of the Sermon Development Team, using a tape recorder, made comments about the sermon preached on Sunday, November 17, 1974. The sermon for that Sunday was the first of a two-part series based on the Elijah/Ahab stories in 1 Kings 17 and 18. The series theme was "Thanksgiving In a Time of Scarcity." The first sermon of the series was "Neither Dew Nor Rain," based on 1 Kings 17. The second sermon of the series was "Confronting the Crisis." It was based on 1 Kings 18. I wanted to have the members of the Sermon Development Team give me feedback to two sermons, one of which they had nothing to do with developing, and the other of which they shared in developing so that I could compare the differences of feeling, if any.

What follows is the transcript of their responses to the sermon of November 17, 1974. In a few places I have edited the material, especially in places where more than one person spoke making it impossible to determine what was said. The questions to which the group responded were from Reuel Howe's book, Partners in Preaching.

Question No. 1--What did the preacher say to you? (Do not try to reproduce what the preacher said; this question asks for what you heard.)

Ruth--Well, I heard that today's conditions are relevant to the time of Elijah. That what was spoken to Elijah by God can be applied today, if we will seek and be steadfast and listen and be faithful and learn God's word we can apply what was said back in Elijah's time. They had famine and we are now having a shortage of food. It's the

reality of these scarcities that are making everybody panic and we're trying to go to somebody else besides God and His wisdom.

Louise--I heard the same things. They were being punished; he brought that out, because of their idol worshipping and its the same way with us today because we have many "baals" today, even more than they did. That's what he said--we worship Baal rather than God. I found it all the way down through. Even the widow of Zaraphath, she had to be shown, too, that God's word was true. She accepted what Elijah said, but she didn't really believe it. Probably every time, if she's like one of us, every time she went to get a meal she was wondering if there was still going to be some meal left, until she found out that Elijah was God's servant, God's prophet, and what he said was true.

Les--In that case are you figuring that people in India are out of grub because they are Hindus? They don't believe in God. People in Asian countries are out of grub because they believe in Buddha; is that the theory?

Rick--That's an interesting interpretation.

Louise--I hadn't thought of it like that.

Les--I know people don't.

Louise--But it is true because we touched on that the last time we were here. It is true.

Les--What's true.

Louise--That the people who believe in God have blessings and things are given to them that the people who don't, don't have. God's promises and blessings are given to His own people.

Les--Look at the Jews; they don't give anything away. All they do is take it away from others and get all they can get. They are the ones who are causing all of our present problems. They are the idol worshippers. They are supposed to be God's people, but actually they are their own worst enemies as I look at it.

Ruth--Well, I also heard as God's people we have to be interested, more than in just the United States at this Thanksgiving season; we have to be interested in the whole world.

Bill--That's something I heard, too; He made the point that God comes first and the country comes second.

Louise--Do you know what I was thinking? I have a neighbor next door who has just bought a \$600.00 cultivator to cultivate a space not any bigger than this room. She plans to raise food. She is a gardener. The thought that came to me was this: In a famine there is no dew and no rain. You can't grow food.

Les--Not unless she has the Metropolitan Water District.

Louise--The water dries up after awhile if there is no rain. The fountains of the deep even dry up if there is no rain. That was just a thought I had when I thought about our preparations, our hasty, frantic preparations to get food laid away and plan to do the things we do. We're thinking in our own strength again, not taking account of God.

Rick--I also saw in Ed's first question that we also must have faith in God to give us what we need for our mortal lives to exist.

Louise--He said something else to me, too. We don't need all we have. We could live with much, much less than what we have considered necessary to live.

Les--We could exist on less?

Louise--That's what the majority are doing--existing. No, we could live well on less than we have. We did it before. We can do it again.

Ruth--Well, I think Elijah was pointing out almost a parable in the fact that the widow by taking the small amount she had and being faithful and using this is trust. It was provided for her more and more. If we take what we have and use it with wisdom it will last longer. And, if we'll share it we'll all come out better in the end.

Louise--That should be a lesson to us because Les was talking about India and so forth. They are strangers to us. Elijah was a stranger to her, too, but she accepted him and took him in and fed him. That's what we could do, too, but we don't always do that.

Bill--I don't know whether this fits. Many, many years ago there weren't as many crooks and dishonest people. There weren't as many people, and I could have a lot more trust in people than I can have today. Today, I'm sorry, but, I'm from Missouri. You've got to show me everything before you are going to get something from me.

Question No. 2--What difference do you think the sermon will make in your life, or was it of only passing and theoretical interest?

Bill--It's not going to make much difference in my life. I hear what he's saying and I understand what he's saying, but that doesn't mean that the guy next door isn't going to hook me if he gets the chance. He gave me something to think about.

Les--Like he said, in theory all that stuff should work, but actually it doesn't.

Louise--Yes, it does. It does work if we'll try it. If we trust in God and try to do what he says, it will work.

Les--Is that what he said this morning?

Louise--That's what he said about the widow.

Les--Suppose somebody came up to you and told you what Elijah said to the widow. You'd think he was a kook!

Louise--No, I wouldn't, but I would want to ask him questions, though, the same as she did him.

Rick--Isn't that what happens every Sunday when we come to church? Ed stands up there and so does the presider, and says, "God is speaking through me, now give me your money." And that's what we do, you know, put in a dollar or so.

Ruth--I had down here in my notes that Ed actually was the spokesman for God. And Elijah was a spokesman for God. We have to come to church with open ears and hearts, looking for a message that

will help us in our everyday life. I like the humanness of Elijah. He had characteristics that were very much like we are. He became very upset when the child died and he called out to God. Then when the child came back to life he was very happy. It was a real challenge for me to hear a sermon from the Old Testament come to life. It was relevant, I think.

Louise--It was relevant for me because when we were talking about it, this thought came to me. The woman didn't actually believe him. She trusted him day by day, by day, but she didn't actually believe in her heart that he was God's messenger until the child was brought back to life. What is it that brings us to the knowledge of the Lord Jesus Christ? It's the resurrection. This brings us to the knowledge of the Lord Jesus Christ. When you can believe the resurrection then all the rest of it falls into place.

Ruth--I never thought of it that way.

Louise--Well, isn't it true? That was what was the difference between the Pharisees and the Saducees. One thought there was a resurrection to be and one thought there never would be. But, there was. And if you believe it, then you are a child of God. Up until that time you are just groping around as she was. However, she did obey him and that was why the cruse of oil didn't fail. She did obey him. She did do as he said, but she really didn't have confidence in him until after her child was resurrected from the dead.

Rick--This sermon restated something for me that I have really believed in. I always put my trust in God and ask Him for things and if I don't get it then I believe that that's something that he had planned for me. I shouldn't have gotten it. If I did, it wouldn't have been right for me.

Louise--That happened to me just the other day. I prayed earnestly for something and God said "No" just as earnestly. At first, I didn't understand it. Then it came to me, "That was a 'No' answer; Something better is going to come."

Question No. 3--In what ways were you challenged or drawn to greater devotion to your areas of responsibility?

Rick--I was challenged to have more faith in God. If you ask anything in this manner, it shall be given to you. That's where the faith comes in. If you believe that, then it is given to you.

Louise--Now that's the faith of a little child. And that's what we have to have. That's the way it challenged me, too, because I've been working in some areas that I really didn't care about. I've done it, but haven't cared about it. This today made me feel there should be greater devotion on my part to the areas wherein I have been serving so that the Lord will be honored more than he has been before in me.

Bill--(Comment indistinguishable)

Louise--I think what I am meaning to say is that I will do it

more willingly, without so much withholding on my part.

Bill--If you do it more willingly you can do a better job.

Les--I don't get involved. I just can't get that enthused.

Louise--I think he means whatever your areas of responsibility are, both inside and outside the church, don't you think?

Bill and Ruth--(Comments which can't be understood--both speaking at once.)

Les--I was fortunate. . . .I can't go out on the street and try to save people.

Bill--I'm with you, that's not my kind of religion. I'm not a street corner preacher either.

Rick--But, we're not all entrusted with the same gifts. Maybe you can't preach on the corner, but maybe your life style is more important.

Ruth--The basic issue which was brought up is "Are we going to serve God or Baal?" Our life style has to be what other people are going to judge us on, and how we live might be the only Bible they read.

Les--You mean they style their life by yours?

Ruth--Yes, some people. Maybe you won't see the fruits of your labor at all. You might be dead and gone and your witnessing might bring somebody closer to God.

Bill--We're doing a lot of that right now that we're not aware of.

Louise--Every day.

Ruth--If you choose God you have to learn to be faithful and steadfast like Elijah did.

Question No. 4--Did his style and method, language, manner of delivery, and illustrations help or hinder the hearing of his message? Explain.

Les--I don't think he could improve much on his delivery of the sermon.

Louise--As far as I'm concerned, I'd just as soon have him do the whole thing. I get just as much from hearing him. . .

Les--I mean the style, the language, and the method.

Bill--What do you mean by "whole thing?"

Louise--He was mentioning it today. This is what I heard that he would have other people read different parts of the next chapter. Maybe from the audience. Maybe from the rostrum, I don't know. I'd just as soon have him do it alone, because I get it just as well from him as I do anybody else.

Rick--You mean the reading of the scriptures specifically?

Louise--Yes.

Rick--I thought you meant the presider.

Louise--No. Some people are turned off by when there's a change of different people. Their interest center is on the minister or whoever is speaking. When there's a change in it then it throws

their interest off. . . . Sometimes they can't even be heard.

Les--That's generally the case. . . . But I think Ed does a real good job of delivering the sermon. One thing he does that I like is he doesn't wave his arms all around.

Louise--There's only one thing that offends me once in awhile, and I know it's my generation. Sometimes the new language that he uses occasionally. . .

Les--Well that I can stand. You hear that all the time anyway.

Louise--There's nothing wrong with it except that I don't like it as well as him using just plain old language. English, you know. The good kind.

Bill--I like the way he's not reading his notes all the time. He uses expression in his voice. It's not a monotone and that's what holds my attention. When people read line for line, my mind is somewhere else. I admire the guy for the way he can speak without using his notes.

Rick--I enjoy Ed's sermons, all of them. I think he has an excellent style and I enjoy a lot of his subtleties; some of them he probably doesn't even know about.

Louise--They just get to you?

Rick--Yeah. Sometimes he gives me dirty looks when I'm sitting down there laughing when he's up there trying to say something serious.

Ruth--Well I like the concrete style that he always has and the intellectual approach. It's terrific, I think, and can meet almost anybody's level. He has just enough sense of humor to break up the monotony. I really think he does a terrific job. Like you say his voice inflections have improved greatly over the years.

Louise--I like, lately especially, the fact that he is more positive about what he is saying in reading the Word and in what he says.

Ruth--I go along with you there. I've noticed a terrific difference the last year. I feel like he's really spiritually inspired.

Question No. 5--Do you think the preacher received any assistance from the congregation in the preparation and delivery of his sermon? If so, describe; if not, why not?

Louise--I haven't the slightest idea what that means.

Rick--I do. During his sermon today he mentioned that people had been coming up to him and almost every conversation he got into there were complaints, frustrations with daily living. And I think he has to get a lot of input, direct and indirect, he gets from talking to people, both in the congregation and outside, to put into his sermons. He has to get what he's going to say in his sermons from the people around him.

Louise--Well now I see. In the beginning he mentioned about going to the grocery store and hearing the comments of the people there.

That was true. Some of those people could have been us. And other people hear us too. I was thinking about what Les said that he didn't know about his area of responsibility. Other people hear us talking, too. And they listen to us, and they think, "Oh dear, if that's the church, then I don't care about that."

Bill--He made mention of an address he heard at the Assembly which gave him some food for thought on this sermon. . .

Louise--I'm sure he was greatly moved by the preaching he heard at the Assembly, because I was talking to him about it.

Rick--Well, I think he was, because he used the same scripture.

Bill--Many meetings I've come to make the point in the first few minutes and then spend the next half-hour repeating it. I think we've covered the subject.

Basically, this sermon feedback session in which the team members responded to the questions by using a tape recorder was a fascinating experience for me. I had never done this before, so I was curious as to the response.

One thing which impressed me was the differences between what I thought I said, at points, and what I was told was heard. I'm amazed that anything we intend to communicate gets through when I consider some of the responses, particularly as regards some of the theological concepts which are expressed on this tape.

Another thing which impressed me was the fact that the team members did not stay with the question they were to answer at all times. The dialogue between them, at times, was stimulating as I listened to it. But, it was also frustrating because I wonder if there was additional input on the questions which got overlooked because of the dialogue between the group members.

I feel it would be a good practice for a pastor to use this technique to get feedback on a fairly regular basis. I heard things which were helpful to me as well as things which were affirming to me, which never hurts. I do feel it would be valuable to use a person in

the group who could serve as a facilitator to help the group keep with the process a little better than this group did. Further, it would be important to make sure that the questions are understood before the group undertook its task.

On the whole, though, this was a valuable experience, in my opinion. The members of the Sermon Development Team shared this feeling, as comments from them at the end of the second transcript, which follows, will show.

APPENDIX J

SERMON DEVELOPMENT TEAM FEEDBACK SESSION
December 8, 1974

The members of the Sermon Development Team gathered a second time to record their comments about the sermon. This time they responded to the second of the four Advent sermons, the theme of which, and the content of which, they had shared in developing. The sermon for that Sunday was "The Reconciliation of All Things." The text was Isaiah 11:1-10.

What follows is the transcript of their responses to the sermon of Sunday, December 8, 1974. In a few places, I have edited the material, deleting irrelevant material and places where the comments are garbled. Again, the questions came from Reuel Howe's book, Partners in Preaching.

Question No. 1--What did the preacher say to you? (Do not try to reproduce what the preacher said; this question asks for what you heard.)

Rick--Basically, he was saying that the spirit of reconciliation of all things is within us. God endowed us with this spirit and it is our duty to do it--to help reconcile everybody and everything together.

Louise--Well he said more than that to me. He said what you said, but he also started out by saying the complete spirit was in this branch, this shoot, coming out of the root of David. He brought us into it after he came into the portion which dealt with the New Testament, and mentioned the fact that we see this in Christ; in Him we are reconciled.

Ruth--I heard him say we are reconcilers for Christ. We can't wait for somebody else to do it, it's up to us. But, the history was very helpful from the standpoint of the Old Testament. Even though I've never been a student of the Old Testament, it is beginning to come alive for the first time for me. In comparison with the New Testament scripture, I found it very helpful to have this read in conjunction

with the Old Testament this morning. Through our study we get wisdom, understanding, and knowledge to know this truth. We have to become committed after we receive this truth. It is a matter of complete commitment. Through the Spirit of God, we are God's people and we receive this special power which He promised. I think the power is the part that really sticks in my mind. I think this is a growing, living thing within us as we keep searching, reading, and trying to find a close communication with Christ. . .

Bill--I am at a good point here because all I can say is I agree with the rest of you. I did notice a couple of things. I feel maybe one of them is due to some of the comments Rick made on Wednesday. I got more of a tie-in to the Advent season with the coming of Christ in this sermon than I did in last Sunday's sermon. There were many references which brought it together. Also, I certainly got a note that we're not to sit back and do nothing. It is our responsibility to be reconcilers and to get the world acquainted with Christ and Christ's teachings.

Les--I got the thing pretty well tied in that all these countries should get together. Of course, I've always been negative to this idea. . .

Louise--When it comes to the nations, our part, to me, is to take the gospel to the nations. We have no responsibility for how the nations respond. We are sent as ambassadors of Christ. As Ruth said, "Our part is to do it." His part (Christ) is to bring it to a head eventually when the nations will be all together. Of course, they will never do it on their own, only under pressure. However, when they do, they will see that Christ will rule over the whole world.

Question No. 2--What difference do you think the sermon will make in your life, or was it of only passing and theoretical interest?

Les--I can't see that it will make any difference in my life particularly. It gives me something to think about. I think it is more of passing and theoretical interest instead of making any particular difference.

Bill--As to what difference it will make in my life I can't say. I will say that it provoked thought and gave me certain things to think about. But, I'll have to think about it more before I can say what difference it will make.

Ruth--I have a very positive feeling that we are never in a negative decision. We are either going forward or backward. Any time we listen to anything, it leaves an impression. Sometimes you don't know until years later that you have grown and have received anything out of it. So, I trust that this morning I got a bit of positive information, inspiration, and some spiritual growth.

Louise--I feel like Ruth. As Ed says so many times, we're always deciding one way or the other. It doesn't matter whether you say "Yes" or "No" you've made a decision. . . .I've learned something . . .I am responsible for my own life and my own witness. . . .My

responsibility should not be passed on to someone else.

Rick--Not every sermon can make a difference in one's life. It was very thought provoking and very interesting. . . .It made me think a little more about the coming of our Lord. . . .It gave me a little pessimism as to whenever I hear someone else expound on religious matters, I'll be a little more pessimistic as to their judgment. . . .I'll have to go home and think about it myself because I want to be more independent. . . .Sometimes I don't agree with it entirely. It seems like Ed's saying Isaiah really isn't saying much about the future, centuries ahead. He's saying. . .the whole Old Testament is useless diversion. I don't know what to think about that. I'll have to struggle with it. . . .

Louise--. . .I stand on this when it come to scripture. In Timothy it says, "All scripture is given by inspiration of God, that it is profitable". . .then it gives the reasons why it is profitable. So, to me, the prophets spoke under the inspiration of the Holy Spirit. Like Daniel, they did not always know of what they were speaking. They spoke to their time, yes, but also their words could have later fulfillment. Many places it's like that. . . .This is how I feel about these Isaiah passages. It was meant for the time, yes, but it was also written for a future time when the Redeemer whom they had been looking for would come and make this come to pass. . . .There's optimism, but there's also pessimism. . . .We're looking back and see fulfillment of many of these things. . .but they are looking forward.

Les--I think we have to take into consideration that this is a Jew who wrote this. There weren't any Christians in those days. So what he's trying to get across is that it's going to concern the Christians as well as the Jews, which I think he did a very good job of doing. . . .

Question No. 3--In what ways were you challenged or drawn to greater devotion to your areas of responsibility?

Ruth--I don't know what to say in. . .a personal way. I haven't too much help on that one.

Bill--That question reminds me of something which happened to me several years ago. I can't see that this challenges me in any way to greater devotion, but it brings up something Dennis Savage said after he had worked hard to get me to be a Deacon. I resisted, but finally agreed. Then about a year later, he said, "Don't you think you've grown as a Christian through your responsibilities and your position as a Deacon?" I said, "Yes. I haven't changed anything I've been doing, but it just bothers me more." I think about these things. Now whether they'll cause me to take any action, I don't know.

Les--What does he mean?--Responsibility to the church or to the community?

Rick and Ruth--All your areas.

Louise--That's the way I see it. To the church and also to

those not in the church. You know, it's very easy to minister to those who are of like opinion. . . .The world is where we have our problems, at least that's where I have my problems.

Ruth--When I'm challenged through a co-worker or somebody who says, "Why is the Church meddling in all of these affairs of state? I don't go along with it. The Church ought to mind its own business." I don't know what to say to these people. People feel very strongly about this. . . .It was brought up this morning in the sermon that the kings ruled unjustly. They ignored the prophets. . . .Maybe we are put in the light of the prophetic knowledge by our study. How do we live and show the world that we are still in the world, but not of the world? I don't know. . . .I find this very hard. Even the members of your own family who claim not to accept the church and its teachings, what do you say to them? It's real hard except to live a life that responsible and Christlike.

Les--I think a certain amount of these sermons rub off on you no matter what. . . .

Ruth--Like Bill said, I think if you're bothered enough by some of these things I think you change, at least a little bit. . . .It comes out. . . .when you're not realizing that you're doing it.

Bill--I was interested in what Ruth had to say. . . .I've seen a lot of people who had a lot to say, but I knew of their lives and their actions. Their words went in one ear and out the other. There are many people around here who never talked a bit to me about religion, but they have had a great effect on my life just from watching their actions and their attitudes. I look at them and think to myself, and I can't believe that anybody can be that concerned and compassionate when they have so many problems of their own. Not concerned and compassionate when its convenient, but when needed. I don't think it matters whether you talk or not, it's your actions.

Ruth--This is what I have felt. Sometimes you do more damage by the things you do say, than by the things you leave unsaid and just try to be an example. That's harder to do than you think.

Question No. 4--Did his style and method, language, manner of delivery, and illustrations help or hinder the hearing of his message? Explain.

Rick--I enjoy Ed's style, his method. Everything is excellent. One thing that has bothered me quite a bit about Ed is a saying he often uses when he makes a statement, "This is the way I see it."

Louise--You mean he qualifies it?

Rick--No, that's not what I'm saying. He says, "This is the way I see it, and I don't really care how you see it, and that's what I'm telling you. And if you don't agree with it, too bad." And that's all he says.

Les and Louise--I don't think he means it that way.

Rick--That's the way it comes across.

Bill--Rick, in this little group we've had, I've gotten the feeling that you seem to be well read and know what you're talking about. I know nothing. And, I hear Ed saying, "Because this is my job and I have read all the references he says, 'This is the way I see it.'" And I say, "Fine. You've read all this stuff and I haven't so I want to hear how you see it." I think that's what he's trying to say. . . .Does this make sense?

Rick--Yes.

Ruth--Well I think he's trying to say he's just a human person with the limitations of human knowledge. His interpretation might be wrong, but this is the way he sees it and this is the way he has to give it to us.

Bill--You can put that this way, "This is not the way it is, because everybody's not sure how it is, but this is the way I see it."

Louise--Well the only thing that bothers me about Ed's sermons . . . is that sometimes he says, "Thus and so, but. . ." Then he leaves you with a doubt about what he has said. . . .I don't think that is right to be done. If the word says, "Thus and so, then leave it 'Thus and so.'" So, that's the thing that bothers me.

Bill--Louise, from the little bit I've read the Bible and the classes I've gone to, I can see you read one book that says this, then I can turn around and read another book that contradicts it. . . .Could that be what he's saying?

Louise--That isn't the way I see the Bible.

Les--We're not talking about what you see, but what you see in his way.

Bill--I think that's what he's trying to say is that there are two different versions. Here's one of them, but there's the other one.

Louise--That could be. . . .Still, the only thing that bothers me is that sometimes he leaves some doubt.

Les--Well you wouldn't want to be gung-ho all the way through.

Louise--Sure. I don't think God leaves any doubts in our minds.

Les--We're not talking about God, we're talking about Ed.

Louise--Well he is the servant/minister of God to us.

Les--Well I mean he might give you some doubts in your mind and then you go and see what it's all about.

Louise--That's true. I do that.

Les--That "but" never bothered me. Maybe it just goes over my head.

Question No. 5--Do you think the preacher received any assistance from the congregation in the preparation and delivery of his sermon? If so, describe; if not, why not?

Rick--As far as I see it, other than our input, I didn't see any input really from the rest of the congregation.

Bill--If we hadn't been in this little group maybe I wouldn't have noticed it, but I noticed this morning a stronger tie-in to the Advent season than I did last week. I think that's because of your comments, Rick, in the last session.

Ruth--So did I.

Bill--Now if I hadn't heard that, I don't know whether I would have picked that out or not.

Louise--I think we all noticed that. I believe that he gets contact, assistance from his ministry to the congregation. And their talking back and forth with him, even not only us, I mean everyone.

Les--I think that's what he means on this direct and indirect business. That would be the indirect, I think. . . .That's what he picks up.

Louise--I think there's many of us who feel like I do. Ed's a student. He studies. He's knowledgeable and I would hesitate to come in and say directly to him, "Thus and so." I would be apt to do it indirectly, not directly because I don't feel qualified to do such a thing.

Bill--I heard a sermon on Sunday concerning divorce. One of the ladies came out afterwards with tears in her eyes and said, "I'm really happy. I mentioned to Ed I'd like to hear something on this, and he preached on it." I think lots of times he preaches on that kind of input.

Ruth--I think he feels we're coming with the sole purpose of learning and worshipping and not just as a social club. . . .He has to know the congregation is really seeking something and he has something to give us.

Les--I'm sure he hopes that no one is coming here to find a fault with what he says.

Bill--I certainly think he would like to have constructive criticism because if he's not aware of dissatisfactions in the congregation, he wants to know it.

Les--Some people come here and try to run him down anyway.

Bill--Well I'm sure he's aware he can't please everybody. I'll say there's four or five people who he's well aware of who criticize under any circumstances, so I would say he knows he can't please everybody.

Again, I have positive feeling about this feedback session. I feel the group did a better job of staying on the subject, although once again they did dialogue with each other. I'm certain that cannot be avoided, and I'm not sure that it would be desirable for them to have no interaction with each other.

I felt they would have stronger feelings of ownership and in-

volvement about the input which they had in this sermon, however, this was not expressed as the group tended to generalize and speculate about various ways in which congregational input is received by me and used by me in my preaching.

Perhaps the most valuable thing about this session is the chance to hear some of the personal comments about how I come across and how I am perceived in the preaching role. I will be discussing these matters with the individuals who raised them. This, I feel, will enable me to have a better relationship with these persons as well as enhance our communication both on a one-to-one basis and between pulpit and pew.